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The Week

THE breadth of the powers to be exercised by the Government under the Trading-with-the-Enemy act is measured by the additional administrative machinery called into being by the President's executive order. The Exports Administrative Board, created late in August, is replaced by a War Trade Board, which inherits its powers, responsibilities, and organization. This Board assumes the new duties of controlling by license the importation of such classes of articles as the President may by proclamation designate; of controlling the issuance of licenses to trade directly or indirectly with or for any enemy or person of enemy connection; of controlling the licensing of enemy businesses in this country other than enemy insurance companies, and of controlling the grant to enemies and enemy allies in business here of power to assume a new name. In addition to this War Trade Board there is an advisory War Trade Council. There is a new Censorship Board; the Secretary of the Treasury receives important new functions in the regulation of foreign exchange and the transfer of bullion or evidences of credit, the control of insurance companies, and the control of messages of any sort going to an enemy or enemy ally; and the Federal Trade Commission receives new authority in connection with the provisions of the Act regarding patents. Finally, there is to be an Alien Property Custodian who may demand the surrender of enemy property as well as administer it.

THE act will obviously permit our Government to impose a check of greater completeness upon exports to Europe which might reach Germany or her allies. The firms most likely to attempt evasion of the safeguards created under the Espionage Act are brought under close control, and exportations following a circuitous route from America to Germans operating in neutral countries can be directly regulated or cut off. No enemy permitted to continue business in the United States will be allowed to use a cent of his funds to assist his home land. The vestiges of German influence upon American trade and manufacture will be still further reduced; if any Teutonic firms have been maintaining close relations with Germany or Austria they will probably go out of business, and when the prohibition of imports comes it will certainly include any articles which may be sold here to the ultimate material benefit of Germany or her allies. The act does not go to any such radical point in striving to reduce this influence as the last British Trading-with-the-Enemy Act; the latter contained hints of a continuance of economic war after the war, and aimed at such a forcing of German interests out of all British business as Americans would not insist upon.

ADMIRAL VON CAPELLE'S resignation as chief of the Kaiser's navy is not to be explained by the failure of the U-boat campaign. The Kaiser's Government would have chosen a less dramatic method of confessing to failure. Von Capelle may go because of one of two reasons. Either he will be sacrificed to resentment in the Reichstag at the unfounded charges of sedition flung against Socialist Deputies in connection with the navy mutiny. Or else he will be punished for his recklessness and ineptitude in publishing to the world that there was discontent and mutiny in the ranks of the armed forces of the All-Highest, in order to score a political advantage over the Socialists in the Reichstag. What a state of things is revealed in army and navy and the Reichstag and Germany by this historic confession of a German Minister of Marine! In the very citadel of Prussian discipline, the spectre of mutiny! In the Reichstag, the Government so badly on the defensive that it must admit the fact of treason on the battleships in order to coerce parliamentary support! This is the Pan-Germanist victory which is supposed to have crowned the adjournment of the Reichstag. A few more such victories and the Pan-Germans will have paved the way for a world peace.

ON December 7, 1915, Capts. Boy-Ed and von Papen were in New York arranging their affairs in preparation for their trip to Germany undertaken at the request of the American Government. That same day it was announced from Washington that Secretary Lansing had given Count Bernstorff "a clean bill of health" in every particular, and absolved him of any connection whatever with improper activities in this country. Mr. Lansing's action, with the information then at his command, is understandable. Count Bernstorff's reception of this declaration of confidence, with a straight face, may also be explained. Perhaps at that time he was innocent of conspiracy against the United States. But how did this expression of trust and confidence by the United States in the purity of Bernstorff's intentions strike the conscience of the German Foreign Office? In this way: In little more than a month, the Foreign Office was wiring to Bernstorff: "You can obtain particulars as to persons suitable for carrying on sabotage in the United States." It is this kind of Government that is now chiding the Allies for refusing to sit down with it around the green table.

PETROGRAD regards the landing of German forces on the island of Oesel at the mouth of the Gulf of Riga as a threat, not against the capital, but against the Russian front in Livonia. Were the Germans to establish themselves on the mainland in the neighborhood of the port of Pernau, it would be the beginning of a great outflanking operation which might compel the Russian right wing to fall back from its east-to-west position in the region of Wenden to a north-and-south front along the railway from Dorpat to Wenden. This would mean, besides the evacuation of several thousand square miles of territory, the creation of a sharp Russian salient which would be exposed to attack from the south and the west. The same argument which militates against a direct attack upon Petrograd, namely, the maintenance of a line of communications on the sea in winter weather, also suggests that the military forces involved in the present move are just enough to raise the menace of an encircling movement and

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so make easier pressure by the German armies north of Riga along the Petrograd railway. Even such an operation is one of considerable magnitude hardly suitable to the season, and it is therefore possible to regard the latest German move as preliminary to a spring campaign. For the Gulf of Riga must be completely in German control, which is not the case so long as the Russian batteries stand so close to the entrance.

IN the make-up of the new Russian Cabinet, Kerensky has flung down his challenge to the fanatics now in control of the Petrograd Council of Workers and Soldiers. The demand for the exclusion of the "bourgeois" from all participation in the Government is flatly rejected in the announcement of a Ministry containing no less than four Constitutional Democrat members. Once more Kerensky, backed by the moderate Socialist majority, has rejected as a dream the Bolsheviki programme for the immediate transformation of Russia into a proletarian state. The special training and the economic resources of the "bourgeois" cannot be dispensed with at a time when Russia must draw upon all the resources of the nation's economic life for the task of carrying on the war and internal reconstruction. It is not a situation to be regarded with perfect equanimity. Kerensky's action has been met with an outspoken defiance by the Petrograd Council of Workers and Soldiers, which declares that it will not support the Government. Sanguinary Bolsheviki "demonstrations" against the Coalition Government are conceivable. But it is also plain that the high tide of Bolshevikism has passed with the waning memories of the unhappy Kornilov episode.

THE celebration on Friday of last week of the opening of the Catskill Aqueduct marked, we believe, the completion of the greatest civic enterprise by any municipality in the United States. But far more to us than this is the fact that this vast work has been conducted with the highest skill and efficiency, with complete honesty, and the most absolute loyalty to New York's welfare. It is true that, at the beginning, there were scandals in condemning land. But this was the fault of the condemnation system and in no wise reflects upon the management of the undertaking as an engineering whole. It has been finished not only on time, but, what is more remarkable, within the estimates and without a strike or labor trouble of any kind. The city has been a model employer throughout. It insisted upon proper quarters for the men and undertook the work of educating the foreign workmen while they were at the task. This is one more reason why New York may rejoice and celebrate.

THE notable thing about it all is that it proves that a great American city can be efficient if it chooses. Not London, nor Berlin, nor Paris could have done the work better. Yet ours is a municipality which a score of years ago Lord Bryce was holding up to scorn as a ring-ridden city in which public contracts were chiefly held for improper private enrichment and political graft. So things were under Tammany, so they might have been with the new Aqueduct had Tammany been in power throughout its construction—though it was begun by a Tammany Mayor, George B. McClellan. It was but right that he should be a prominent figure in the celebration, for his conception was bold and daring and called for statesmanlike vision. Indeed, the whole affair reflects credit upon all concerned. Rated as an engineering enterprise second only to the Panama Canal, the city has carried it through with all possible success. Few people in the city and few Americans generally understand just what has been accomplished and what a tremendous task the engineers have placed behind them.

PHILADELPHIA'S political sensation has crystallized in the holding of Mayor Smith in $10,000 bail for the action of the grand jury, and the nomination of a reform ticket that has excellent prospects of sweeping the field. The bright outlook for the Town Meeting party is owing in part to the understanding that the Penrose-McNichol faction will take advantage of the sudden change in circumstances to strike a blow at the Vares. But this association does not compromise the reformers. No negotiations have been held with Penrose, but he is too shrewd to name a ticket of his own. District Attorney Rotan, who was renominated on the "harmony" ticket at the recent notorious primaries, is now the reformers' candidate as well. Although an organization Republican, he has the respect of the city, and his course in prosecuting the Mayor has been that of a servant of the people. His running mates include the president of the American Bar Association, Walter George Smith, who proves his civic interest by accepting nomination for Register of Wills, and William R. Nicholson, president of the Land Title & Trust Company, one of the best known of Philadelphia corporations, who is the candidate for City Treasurer. The mere consent of these men to make the race testifies to the depth of the upheaval. For Receiver of Taxes, the most important of these offices in point of patronage, Thomas F. Armstrong, who formed the Town Meeting Committee, is the candidate. It is such a ticket as the oldest Philadelphian can hardly remember.

CLEVELAND'S "conciliation court" is now in its fourth year. As a court to obviate recourse to the courts, it has been so successful as to suggest its extension over the country, paralleling the progress of the juvenile court, the domestic-relations court, and the night court. Before it come all claims and cases of attachment and garnishment that involve less than $50. No lawyers are present, and no spectators. The parties tell their stories to the judge, who proceeds to attempt a settlement. If he fails, the case may go to the ordinary courts. But the percentage of failures is small. Of the 6,184 cases filed in the first three years of the court's existence, 5,884 were promptly disposed of, at an average cost to the litigants of 25 cents. In most of these, the judge obtained permission of the parties to make the decision himself on the spot. The virtue of the arrangement lies, naturally, in the simplicity that enables it to serve two classes of persons who especially need a method at once less complicated and less expensive than that which ordinarily must be followed—the poor and the alien. The conciliation court is a branch of the municipal court. There seems no reason why it should not spread to other cities.

SIR ROBERT BORDEN has achieved a tactical victory by the formation of a union Government. To the creation of this coalition he has bent every effort, offering the conscriptionist Liberals a half-membership, and even suggesting that he would resign the Premiership if another

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head would be more agreeable to both sides. Protracted bargaining has been required, the Western Liberals demanding not only equal Liberal membership, but a War Cabinet, room for Liberal representatives from the East, and a guarantee that upon the conclusion of peace the union Government and Parliament would be dissolved forthwith. The Liberal names chosen for the new Government include influential ones—Premier Murray, of Nova Scotia; N. W. Rowell and Hugh Guthrie, of Ontario; Calder, of Saskatchewan, and Premier Sifton, of Alberta; and at the Government's birth other prominent Liberals have assisted, as Premier Brewster, of British Columbia. The essential fact is that a "win the war" Government will face an opposition which finds its strength in the sentiment for a further trial of the volunteer system. Laurier has determined to remain at the head of this opposition; with great numbers of the British-Canadian Liberals behind Borden's policy of "thorough," the veteran faces a hard fight.

HAVING their passports handed them is becoming a very serious matter, personally, for German diplomats. For how can they pack their trunks and leave? Argentina seems to have taken pity on Count Luxburg and interned him in some peaceable back-country district. On the other hand, some of the fifteen nations which have broken off with the Central Empires were less charitable. It is reported that a whole boatload of jobless diplomats arrived last Thursday on the Pacific Coast from the insurgent Orient. The countries where they had conducted German propaganda and superintended German treachery appear unwilling to keep them around any longer, even as unofficial Teutons.

Prospects for the Loan

IT was to be expected that a period of apprehension as to the success of the Liberty Loan would occur at about this stage of the subscription. Sudden misgivings of the same sort have arisen in every previous war loan, not only in this country but in Europe. As late in the campaign for our own recent 3½ per cent. loan as June 8—only seven days before the subscription lists were closed—the committee warned the public that results to date had been unsatisfactory, that only two-thirds of the amount required had been applied for, and newspaper head-lines talked of the "hard fight to save the loan." The moment had arrived, as it invariably did in the European loans, when there seemed to be an ominous slackening of the pace of subscriptions, as compared with the enthusiasm of the first week or two of applications. Yet we know what the result was.

It was undoubtedly fortunate that this period of doubt should have occurred in these earlier loans, and it is quite as well that it should come in this one. Nothing could be worse, in such large and novel financial undertakings, than belief in their easy success. It was not an easy task to elicit subscriptions for the $2,000,000,000 loan of our Government in June, and it will be a still harder task to cover the $3,000,000,000 asked for by the Government on the present occasion. The most vigorous and unremitting canvass throughout the country was the price of the last successful subscription, and still more effective work is needed now, with personal participation by every one, both in the making of individual subscriptions and in the urging of business associates, friends, neighbors, and employees to do their part.

For ourselves, we have no misgiving over the response which will be made by the country at large. During the past week there has been some talk, however, of possible hesitation by that part of the community whose mood is influenced by the course of the stock market. Prices have been declining; for a few days the decline was somewhat severe; and Wall Street, after its fashion, began to discuss whether that movement would not have an adverse effect on subscriptions to the war loan.

This idea seems to us to be based on complete misjudgment of the situation. It is possible, no doubt, that the kind of infectious enthusiasm which a rising market generates would serve to increase the disposition of some people to subscribe to a Government loan. But lower prices for railway or industrial shares have nothing to do with the value or prospects of a Government bond issue. To some extent, such a decline may itself be the result of realizing sales for the purpose of obtaining subscription money. In so far as it is due to other causes, the inference to be drawn regarding the war loan should be exactly the opposite to that which has of late occasionally been heard.

The experience of the markets with our own 3½ per cent. loan, as with the preceding war loans in Europe, has been that these are investments whose price will be maintained, even with a general decline in other securities. The 3½ per cent. Liberty bonds have at no time, even in the most unsettled stock market, sold a point below their price of issue, and they have sold very recently, even under the prevailing conditions on the Stock Exchange, nearly half a point above it. Even if one were to take the narrower view of the financial market's fortunes, there can be no doubt whatever of the importance to the future of other investment values that the present loan should be a complete and brilliant success.

It ought not to be necessary to repeat the reasons why this result ought to be expected. The soundest investment security in the world at the present time, the new 4 per cent. war bonds, will yield to the investor as much as he expected to receive a few years ago from bonds of the second grade, subject to all the uncertainties of corporation finance. It is thirty-eight years since the investor, large or small, has been able to buy a United States 4 per cent. Government bond at par, and Wall Street has seen the older 4 per cents selling at 130 on the Stock Exchange during that interval.

Is Germany Breaking?

FROM the strictly military point of view, the mutiny in the German fleet is not of the highest importance. Admiral Capelle probably told the truth when he said that the outbreak was but temporary, and that discipline had been restored. But from the psychological and moral standpoint, from its bearing on the national spirit of Germany, the mutiny is of immense significance. We may be sure that news of it left millions of Germans aghast. What! Sailors refusing to obey orders! Officers of warships seized by their men and thrown into the sea! The Harz Mountains falling over could not have seemed more incredible. For among all things thought settled and immovable in Germany since the time of Frederick the Great, military discipline has been in the first place. It has been rigid, minute, tyrannical. If any soldier or sailor displayed the least flicker of insubordination, it was stamped out remorselessly. If anything, discipline has been more severe in the navy than in the army. And for Germany now to learn that the iron control of the

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fighting-men in her fleets has been broken, that the supposed docile and unquestioning crews of several battleships flamed into rebellion, will cause a feeling not merely of amazement, but of terror. It will seem as if the firmest foundations of the Empire were breaking up.

Reports of similar occurrences in the army have not been verified by official admissions, as has the mutiny at Wilhelmshaven. But one Deputy openly alleged in the Reichstag that a spirit of great discontent was manifest among the soldiers. They were not refusing to obey orders. But they were intensely anxious for peace, and were more and more unwilling to fight for a programme of conquest and annexations. Clearly, a mighty ferment is at work in Germany. It does not portend immediate surrender or suing for peace. But it does show that the German "will for victory" does not exist to-day in its old proud form. And the whole military and political situation in Germany at present, as we have to build it up with the fragmentary information reaching us, distinctly raises the question whether there is not something like a break coming. The Allies long since abandoned the foolish notion of "crushing" Germany. Her powers of resistance are still formidable. But there has been the hope that the time would come when the German mental attitude would change; when the impossibility of winning the war would penetrate the common intelligence; and when the instinct of self-preservation would assert itself in favor of seeking peace on the best terms obtainable. Positive assertions on this point would be rash, but there are certainly many signs which indicate that the longed-for mental revolution in Germany is impending.

The proceedings in the Reichstag are as significant, in their way, as the astonishing events in the navy. Something of the nature of a parliamentary government is setting itself up under our eyes. More and more the Imperial Ministers are forced to give an account of their stewardship. The representatives of the people assume a bolder and bolder tone. In the presence of their firmer attitude, Chancellor and Foreign Secretary are more deferential. Criticism is freer and more pointed. Such a statement as that of Foreign Secretary Kühlmann—that the question of Belgium need no longer stand in the way of peace—is not allowed to go unchallenged. A Deputy rises to ask if this means that the German Government is prepared to give up Belgium entirely, and to demand that, if this be the intention, it be openly and unequivocally stated. Comparing all this with the German tone and temper of 1914 and 1915, one sees what a mighty change has been wrought.

From von Kühlmann's statement to the Reichstag last week, what hope or cheer can the German people derive? His was almost a counsel of despair. He talked of the last German fighting with the last gun to defend the integrity of German soil. This at the very moment when German armies hold thousands of square miles of enemy soil! Of what use is it to go on picturing the military situation as "entirely satisfactory," when the Foreign Secretary speaks as a man fighting with his back to the wall? Unless human nature in Germany is different from what we know it to be everywhere else in the world; unless Germans have lost the power to face the facts and to put two and two together, the cumulative effect of the discouragements which the German people to-day confront must be to bring about in them that change of heart and mind which is the necessary preliminary to peace.

Industrial Peace in Colorado

IN 1914 there closed in Colorado, amid much bitterness, a strike that had been angry and bloody. Now John A. Fitch, then one of the severest critics of the operators, reports in the *Survey* that the bitterness "is being slowly wiped out, and a better state of affairs, industrial and political, is coming into being." He speaks of "a changed order." His title, "Two Years of the Rockefeller Plan," indicates that to this he ascribes most of the transformation. When the strike was at its height, Representative Keating said in the House: "For more than ten years the companies have owned every official in both Las Animas and Huerfano Counties; administration of the law has been a farce." He declared that though hundreds had been killed in the mines, only once had the companies been held responsible. To-day the objectionable sheriffs of those counties have been ousted, the judges have dismissed hundreds of indictments against miners, and the Supreme Court has ordered the retrial of one condemned man. There seems no doubt that government is in the hands of the electorate. But the most prominent factor has been the new liberalism of the companies.

The Rockefeller or Industrial Representation Plan is well known. It was proposed to the men at a convention including representatives from each camp in October, 1915. Four main objects are contemplated: industrial coöperation and conciliation, greater safety in the mines, improvements in sanitation and housing, and social betterment through recreation and education. Each group of 150 wage-earners yearly elects a representative, and in each of the six districts (we may count the steel works one district) meetings are held thrice yearly between the district representatives and company officials. Here "matters of mutual interest" are discussed. At the first of the year are also selected four committees, one to deal with each of the four general objects enumerated above, and composed equally of representatives of the miners and company. Annually a general meeting is held. The representatives in each district are charged with acting for the men in any complaint by the latter. They take up these complaints first with the superintendent; if no settlement is reached, they send for the president's personal representative, "a genial, conscientious, and fair-minded old Welshman," once a State mining inspector. If still no settlement, they approach the higher officers in turn up to the president, or send the matter to the committee on coöperation and conciliation; and if this committee is deadlocked, it may be referred to the State Industrial Commission. All this seems a little elaborate, but has the admirable aim of educating in coöperation and industrial democracy while solving difficulties.

Gratification is plainly breathed throughout the report that the plan has worked so well, though reservations are indicated. Most of the camp representatives spoke very highly of the plan; a few so highly as even to breed suspicion that they were trying to curry favor with the company. One who talked guardedly expressed pleasure that his camp was no longer closed to any man. Outside observers, including men before unfriendly to the Colorado Fuel & Iron Company, credited it with scrupulously observing the terms and spirit of the agreement. It is true that some union men seemed hostile, asserting that petty officials occasionally persecuted them for union activity. Because of some accumulated grievances and of the indignation of

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unionists that the operators refused generally to attend a conference for increasing production, an abortive threat of a strike was recently made. But the evidence, on the whole, is favorable. Few grievances have been reported, and only one has been taken to the State Industrial Commission. The three committees on safety, sanitation, and social improvement have helped bring about an "enormous advance" in the well-being of the employees, and the improvements in housing and in the schools are especially striking. The chief objection to the plan is fundamental. It is that the basis is not sound: that, proposed by the company to men not allowed to build up a strong working organization, it smacks of the paternal; and that there is wide scope for friction in that the coöperation is not between two free and vigorous bodies which thoroughly respect each other.

It is a hopeful sign in American industry that trade agreements having such comprehensive aims as those of the Industrial Representation Plan are increasing, as is the number growing out of mutual confidence. But if trade agreements are to express a desire on both sides for harmony, the parties must enter them with complete free will and mutual respect. A union that can dictate a closed shop and cow its employer, or an employer who can treat his men tyrannically, cannot join in a proper coöperative agreement. Despite the excellences which the investigator finds in the Rockefeller plan, we feel in his account an undercurrent of distrust of its future upon the ground that it leaves the men essentially unorganized. It may be that working conditions are such in this or that field that a partially developed form is best at first. But everywhere a full development ought to be held in prospect. In Colorado it may be noted that a neighboring company, the Victor-American, in 1914 strongly anti-union, this spring entered into an agreement with the United Mine Workers to last till 1920. The Rockefeller plan is at least paving the way for the full trade agreement.

Understanding the Orient

OF the many problems in internationalism which must be faced at the resumption of peace one of the most pressing and at the same time one of the most perplexing will be the question of a solid understanding between the West and the Far East. It is true that the war has set the stage for sweeping readjustments and concessions. The rights of small nations and of nations weak in arms, like China, will receive attention such as would hardly have been dreamed of a dozen years ago, and the fact that so many peoples East and West are in league fighting for justice and humanity is a bond which will enormously advance mutual understandings: There is nothing like a common enmity—in this case Prussian militarism—to promote friendships. We may be sure that respect will be increased for just aspirations cherished in whatever portion of the globe. Yet the danger is that too much reliance will be placed upon the mere machinery of coöperation, and not enough upon a sympathetic study of the underlying spirit of nationalities. We know how long it has taken the United States to grasp the temper of South America, and for that reason to enter the markets of those countries successfully.

The problem of closer relations with the Far East is much more complex. We in the United States, in spite of our world-wide trade and diplomacy, have heretofore lived in but half the world. Sharing with Western Europe a Graeco-Roman and Hebraic background, for us the East has remained peculiarly exotic. It is safe to say that if an American citizen could suddenly wake up to find himself in ancient Greece he would not be so at a loss as he would if all at once set down in the heart of present-day China. How steady has been the stream of tradition from these two sources is made evident by a random selection of outstanding episodes of history and literature. The stories of Joseph and his brethren and of the death of Socrates have in them the elements of treachery and poison which one associates with the early history of the "unenlightened" East; yet we do not for that reason impatiently turn a deaf ear, as we might easily do in the case of Oriental episodes, to the strong underlying human appeal. Horace's playful sentiment of "carpe diem" has become a domesticated trifle in Western Europe and this country; whereas the similar emphasis used by Omar Khayyám remains exotic.

How much can be done by diplomatic missions to promote better understandings remains to be seen. The Japanese are now with us, and we may expect a delegation from China. Yet even at this auspicious time we need not look to them to effect the change of attitude which is essential. This will require a resolute study of temper and spirit. If the brotherhood of man is to be a realizable dream it must rest upon something more profound than the economic interpretation of nationalities which is so much to the fore just now. One might judge from numerous treatises that the peace of the wide, wide world will be ushered in when governments cease granting concessions to capitalists, when free trade is universal, and when all the peoples of the earth are on an equal footing before the bar of justice. We do not wish to minimize the iniquities of certain politico-economic conditions of the past. But it is certain that the spirit of nations, especially of the Far East, will not be reached solely by such means. As well attempt to be on terms of solid amity with Anglo-Saxons without first getting some appreciation of Puritanism!

Unfortunately the study of Oriental thought and religions has, in any popular sense, been undertaken only by "fashionables." Don Marquis is not too far from the truth in the reaction to a swami which he ascribes to Hermione and Her Little Group of Serious Thinkers. The subject of his talk was the Cosmos:

> It's wonderful, really *wonderful!*
> Of course, an untrained mind will grapple with it in vain. One's interest must be serious and sincere. One must devote time to it.
> Otherwise one will get more harm than good out of it, you know.
> It's like the Russian dances that way.
> They are so primal, those dances! And all those primal things are dangerous, don't you think? Unless one has poise!

At no great remove from this chatter are the conceptions formed by fashionable hangers-on of museums in our large cities. Oriental culture in such minds has often become synonymous with the deep subtleties of some Oriental's "beautiful eyes." And Sir Rabindranath Tagore and Dr. Coomaraswamy have not helped the case by implying that the fundamental principle of Indian conduct is a spontaneous emotionalism. It is just here that the greatest confusion may occur. For propaganda of this sort plays directly into the hands of certain irresponsible humanitarians who propose to effect universal peace by relying solely upon the "best impulses" of mankind. If there is one thing which the great war ought to have taught it is

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that a nation cannot be left to develop its particular genius spontaneously. Such expansiveness may easily lead to a desire for expanded territory. Prussia's relentless system, which appears to have been worked out according to a very strict rule, can be traced back to the unrestrained growth of the national egotism. Surely the remarkable civilization of the Orient has something more beneficial to offer than a principle which already in the Occident has run wild.

It is for this reason that we commend to our readers with especial heartiness Professor Babbitt's scholarly study of Buddhism which will be found in other columns of this issue of the *Nation*. For, though Buddhism has been largely supplanted in the land of its birth, it may still be called the underlying influence of the whole region of the Far East. To its adherents and to all who grasp its principles it provides means of character-building quite different from the pure æstheticism which dilettante expounders profess to find in it. It has moral checks and balances of a kind which ought to make it understood and respected by devout Christians. And it promulgates a doctrine of individual responsibility which in our Western scheme of progress has of late been slighted. "Society" and economics are not always to blame for derelicts, as your true Buddhist knows; this element in the consciousness of the Orient might well serve, as international relations grow closer, to correct some of our hurried reforms.

The London Lincoln

WHY all this solicitude on behalf of London by opponents of Barnard's Lincoln? We are in the midst of a great and absorbing war, and perfect beauty in the British capital seems a rather remote issue at the present moment. If a certain number of respectable Englishmen ardently desire a replica of this monument, and a lot of ardent Americans are willing to pay the freight, then it would seem that heretical æsthetes have no call to interpose critical impediment. Englishmen are, themselves, probably less sensitive to a plea for the preservation of London against the blemish of uncouth memorials than their transatlantic friends. Without making improper remarks about one of our allies, attention might be drawn, in this connection, to the Albert Memorial, the Crystal Palace, and numerous portrait statues of departed British sovereigns. Lord Bryce, with mild indignation, while British Ambassador in this country, even in the face of our Jackson equestrian statue in Washington, stuck up for his home town when it came to an international contest in ugliness. Besides, Londoners can always appeal to the ability of their climate to overlay uncouthness with a patina of soot and transform blatant realism into the semblance of romantic antiquity. Before many seasons can elapse, Barnard's London Lincoln will have been weathered and mellowed and rendered invisible by fog and smoke until it will look just about as inconspicuous as the statue of Queen Anne. And, in any event, there are always the air raids, which, working hand in hand with England's destiny, might be relied upon to dispose of undesirable municipal embellishments.

So that, on the whole, London may be expected to protect itself, and New York will have been freed from another monumental menace. For if an embargo were to be placed on this replica, it is reasonable to suppose that it would eventually find asylum in some as yet unpreëmpted plaza of our city. Naturally, the opposition will aver that we are less interested in protecting the British capital than in the fair name and fame of Lincoln; that our great leader should be represented to the British public in a properly dignified manner. Aside from the fact that Lincoln's own record, his Gettysburg address and his liberation of the negro, can be relied upon to make foreigners properly respect him, this point raises the whole issue of the artistic merits of the statue. Here only posterity can give the final verdict. The controversy seems to be between realism and idealism, and to involve inquiry into the size of our Civil War President's feet and the pose of his hands during the Douglas debates. As Augustus Thomas pointed out recently, there is realism and realism; and a too great faithfulness to the golden toothpick and walnut furniture civilization of the sixties would appear superfluous. Cæsar, as an impudent fop and overbearing dandiacal young patrician, could not have been the impressive figure we know. The half-starved cavern-eyed young French officer would not easily connote the future conqueror of Europe; probably the rough uncouth frontiersman would not actually represent our idea of the dignified, impassive Washington portrayed by Houdon. A realistic Disraeli, of his curled and florid period, would give more ground for ironic smiles than awe-struck admiration.

As a matter of fact, however, it is unnecessary to generate undue heat over this Lincoln statue. Great men have a way of looking out for themselves in this matter of portraits. Cæsar does not survive in a grotesquely realistic conception. Even so big a genius as Shakespeare has failed to make a bizarre conception of him current. Voltaire's inextinguishable genius flames out of his deep-sunken sockets, no matter who portrays him; Washington remains the embodiment of dignity and impassive greatness, stories of his earlier ways of life notwithstanding; and Lincoln will always be the symbolizing figure of American democracy. The individualities of these men impress themselves so on posterity that artists cannot escape their dictation. In spite of all attempts at originality, this statue of Barnard's, although more uncouth, looks very much like those by Saint-Gaudens and Borglum. Twenty-five years from now people may wonder what all the fuss was about. They may think Barnard's work bad or good art, but they will scarcely raise the point of veracity or ideality.

Yet all over the world occur these periodical controversies about portrait monuments. Rodin's Balzac in a bathrobe, emerging out of an inchoate block of granite, has not found a site in Paris to this day. And here was a labor of love by France's greatest living genius. Surely, a classic instance. So long as this Barnard replica goes to London, and there is no sinister conspiracy afoot against New York, we have a right to lean back and maintain that the whole affair is none of our business. After the war has ended, and the heroes and statesmen are all relieved from their strenuous duties, will arise plenty of occasion for alarm. One may be permitted to anticipate the deluge of bronze and granite to come, with a prayer that our country be spared the multiplication of soldiers' and sailors' memorials which followed the Civil War. Our country is more crowded than it then was, and there is decidedly less room for this sort of thing now. Besides, a great many of us have developed sensibilities which we fondly imagine our fathers did not possess. And we all know that a monument once erected can hardly ever be got rid of except in an earthquake.

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Mathematics in the Seats of the Mighty

A NEW Government has dawned on the French Republic. The Ministers with special departments are fourteen or fifteen, the number is not officially proclaimed as I write. The extra and purely general Ministers of State—"without portfolio"—are four.

> There be four corners to my bed,
> Be there four angels overspread.

And there are eleven Under Secretaries of State.

Among these members of the new Government or Ministry or Cabinet, as you choose to call it—the official French term is Council and the Prime Minister or Premier is its President—eleven Ministers (four as Under Secretaries) and four of the new Under Secretaries were members of the previous Cabinet, including the ex-Prime Minister. Others were one or more times in some ante-penultimate Ministry and so on back in the abysm of governmental time. Three were even Prime Ministers. The more they change, the more it is the same thing.

This may reassure those who doubt the stability of Parliamentary Government. Regularly, in France, it is the majority vote of Parliament, alone holding the national sovereignty as alone representing the people and therefore the breath of Government's nostrils, that makes and unmakes these Governments of the French Republic. Since war began, this is the fourth Prime Minister and sixth Government—and yet none of the Government crises leading to the changes has been due to Parliament voting lack of confidence. Coming events have simply cast their shadows before in a sort of spontaneous dissolution and generation.

Before the crisis, no calculus of probabilities could have made it foreseen with any exactness. During the days of travail, while the President of the Republic and the member of Parliament he had chosen to try to form a Government were bringing it to birth, no one could prognosticate with any certainty who was going to be what or if there would not have to be another deal. And, when the completed Ministry faces Parliament in session, there is no calculating how long it is all going to last. M. Ribot, before this last time when he has been President of the Council for an aliquot part of a year, was once Prime Minister for a day, which is the record for shortness. The last President of the Republic comes next, having been Prime Minister Fallières, twenty-three days—long enough to preside over a financial crash that gave Zola a novel about Money. No Prime Minister has much passed three years in office—and the life of a Parliament is four.

Such is governmental number and succession in time for a pure and simple Parliamentary régime like that of the Third Republic of France. Germans despise it because their ideal of government is permanently organized drill—march to the word of imperial command, eyes straight. The English who enjoy the Mother of Parliaments find it—not English, you know! Americans wonder because their own Republic is representative and not Parliamentary, that is, the President of the American Republic is his own President of Council and has his own fixed tenure of office and represents the people quite as much as Congress—if not more.

French critics of themselves have said that their desultory, criss-cross system sets no matter whom no matter where to do no matter what, ending in politicians' worship of incompetence. This war has certainly not shown that the French are incompetent, absolutely or comparatively—witness the first mobilization, which was marvellous, and the victory of the Marne, which was miraculous, and Verdun, which is above human epithets. It may even be conjectured that all this Parliamentary idiosyncrasy of the French has something to do with their conservation of popular liberties—and perhaps of Liberty itself.

Such speculations would lead us aside from mathematics, pure or applied, to high philosophy of free contingencies in the human actions of Parliament and people and their Government. The new Prime Minister Painlevé is not a philosopher, perhaps not a politician, and not a ready rhetorician in debate—but he is one of the most eminent living mathematicians and his trade, until he was called to help save his country, was to teach the idea of young France to shoot coördinates as they fly through analytic heavens. In his past months as Minister of War, he has long since given proof that he can help Young France to shoot coordinated Germans as they flee their earthen trenches.

At the Sorbonne and at the long and far-famed Ecole Polytechnique, Professor Painlevé lectured on the integration of the equations of Mechanics, on the theory of differential equations—on Friction. An officer, who has been invalided home from Salonica by a wound that refuses to close, said to me: "He took us by the hand and led us into the depths of mathematical analysis—but we had to be careful not to ask disturbing questions by the way, for then he began all over again." A pupil of Cauchy, France's most illustrious mathematician of a century ago, told me what may be a student's story of such men. The master had some rare occasion to wish to know the disturbing product of 3x7—and, in his moment of mental distress, asked the information from his hearers. "Twenty!" some one answered. The master shook his wits together and remarked severely—"Well, it is twenty-one."

Professor Painlevé has shown as War Minister that he too can come down to the ground rules. He has formed his Government by multiplying ministerial posts and he is working for its efficiency by dividing and coördinating their forces. No one doubts his success as Minister of War, which he remains—and it is the common opinion that, as Prime Minister, no Parliamentary opposition will disturb him by unexpected and elementary questions in debate, as is their wont.

Prime Minister Painlevé certainly has confidence in live mathematics. He has instituted a quite new post in Government—an official General Secretary of the Presidency of the Council. This official is to centralize all the information—the documents for study and reports of what is going on—that the Prime Minister may need to have from the other Ministries. The decree of the President of the Republic which institutes this office explicitly states, in mathematical terms, that it aims at coördinating the action of Government.

The man who has been chosen to deal with these analytic coördinates of state information is a younger associate of the Prime Minister in the University. It is Prof. Emile Borel, who has been President of the Mathematical Society of Paris and is a member of the noted Statistical Society. Some of his books are made up of the lectures with which he formed University professors in that topmost Ecole

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Normale, of which he is still vice-president. Such a book is his "Introduction to the Theory of Numbers."

Long, long ago I was inveigled into a mathematical club under formation. Our two and only meetings were taken up with revolutionary debates as to whether number is founded on divisibility or measurability—whether number is the mere collection of units or the relation of the unit to the collection (which sounds like German Socialism)—and whether, in the last supposition, incommensurable quantities would not be real numbers (this would seem to apply to political coördination of politicians in the Union Sacrée of all citizens which every French Government has to pursue during this struggle for life of the Nation). But Professor General Secretary Borel, besides writing on Mesomorphic Functions, has also lectured wisely on the "Elements of the Theory of Probabilities"—and these he can now reduce politically to equations for his chief.

STODDARD DEWEY

Paris, September 20

Interpreting India to the West

I

BUDDHISM, as is well known, has practically disappeared from the land of its origin. The older and more authentic form of the doctrine known as the Hīnayāna, or Little Vehicle, is found to-day chiefly in Ceylon, Burma, and Siam; the less authentic form of the doctrine known as the Mahāyāna or Great Vehicle, which is less a religion than a system of religions, is found chiefly in Tibet, China, and Japan. Dr. Coomaraswamy* has undertaken to give an account of both forms of the doctrine as well as to sketch the development of Buddhist art through the ages. His volume may be found useful by those who wish to get a first rapid impression of a vast and difficult subject. But from this point of view it is only a compilation, and the author does not claim anything more for it. His book, he says, "is designed not as an addition to our already overburdened libraries of information, but as a definite contribution to the philosophy of life." It is as such that I propose to consider it. Most learned treatments of Buddhist philosophy in the Occident have a bad twist of some kind, and most popular allusions to the subject may be dismissed as absurd. Dr. Coomaraswamy had a chance to clear up a great deal of misunderstanding. One is disquieted, however, at the very start by his choice of epigraphs from Jacob Boehme, William Blake, Walt Whitman, etc. Perhaps the best way of setting forth what Buddha is would be to show in what respects he is not like the persons whose names appear in this list of epigraphs. The last epigraph from Buddha himself is indeed appropriate if only as an explanation of the inappropriateness of the list as a whole: "Profound, O Vaccha, is this doctrine, recondite and difficult of comprehension, good, excellent and not to be reached by mere reasoning, subtile and intelligible only to the wise; and it is a hard doctrine for you to learn who belong to another sect . . . and sit at the feet of another teacher." Dr. Coomaraswamy seems at times to hold a brief for Vedāntist as opposed to Buddhist teachings. He is at no time, however, a violent partisan of this "other sect," and the root of the difficulty is not entirely here: it is at least equally in a subtle infidelity not merely to Buddhism, but to the Vedānta itself, and in general to the spirit of ancient India. In this respect his book may be taken as typical of a whole class of books that have purported of recent years to interpret India to the West.

If one wishes to get at the true spirit of ancient India one needs to reflect on the definition of the divine as the "inner check" which so struck Emerson when he came upon it in Colebrooke's essay on the Vedānta. More than any other this phrase supplies the key to ancient Indian thought; this thought is in general highly astringent, it conceives, that is, of the good not as we do in terms of expansion, but in terms of concentration. It would seem indeed a matter of some importance whether one identifies the "spirit that says no" with God, or, like Faust, identifies this spirit with the devil. The whole passage in which Faust thus glorifies expansion, and which M. Boutroux relates to recent German apologies for war, is in close accord with one side of Jacob Boehme, with whom Dr. Coomaraswamy is fond of comparing Buddha. Boehme is known to be a chief influence on another of Dr. Coomaraswamy's favorites, William Blake, in whom the tendency to denounce the restrictive principle as evil and to identify the good with expansive desire reaches a climax. Blake's saying that "desires suppressed breed pestilence" has, says Dr. Coomaraswamy, been confirmed by psychoanalysis. It is rather odd that, thinking thus, he should wish to write a book on Buddha at all; for more perhaps than any other teacher, ancient or modern, Buddha proceeds on the opposite assumption. Let one read together Blake's "Marriage of Heaven and Hell" and the Buddhist "Dhammapada" if one wishes to get about the most complete contrast in the history of human thought.

If Buddha was like other ancient Hindu teachers in stressing the inner check, he was unlike them in combining this astringency with an extremely positive temper. In the face of the sixty-two systems of philosophy current in his time he declared the inanity of metaphysics. He looked with disfavor on those who had "views." "The Tathāgata (Buddha) has no theories." One is not to trust anything that is not immediate and experimental. "In this little fathom-long mortal frame with its perceptions and imaginings is, I proclaim, the world." Here is the Oriental equivalent of the fateful maxim that man is the measure of all things which was debated by the Socratic group and the sophists. It is in general in the Greece of this period that one should seek the true parallels to Buddha, and not among romantics like Blake. In his solution of the critical problem (for that is what is involved in the maxim that man is the measure of all things) the Greek of whom Buddha most reminds one is Aristotle. Buddha is like Aristotle in his intensely analytical bent; and one may perhaps best clear up certain current confusions about Buddha by comparing this greatest of Eastern analysts with the master analyst of the West. The essentially Buddhistic act is the rigorous tracing of moral cause and effect. It was by an act of analysis, namely, by following the chain of evil, link by link, back to its beginning in ignorance, that Buddha attained supreme enlightenment. In tracing evil to ignorance Buddha is at one with

**Buddha and the Gospel of Buddhism.* By Ananda Coomaraswamy, D.Sc. (Putnams; $3.75 net). In addition to numerous reproductions from photographs the volume contains eight illustrations in color of incidents in the life of the Buddha by contemporary Hindu artists.

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Socrates and Plato, but in refusing therefore to identify the opposite of ignorance, knowledge, with virtue, he agrees with Aristotle. One may know the right, but fail to do it. What stands in the way, says Buddha, is the most subtle and deadly of all the sins—moral indolence, the tendency to drift passively with temperament and desire. Man's laziness cannot, from the positive point of view, be considered merely an aspect of his ignorance: man is ignorant *and* lazy.

If moral laziness is for the Buddhist the chief vice, it follows that the opposite is the supreme virtue. A Brahmin once came to Buddha and, remarking that he was in haste, asked Buddha whether he could not summarize his doctrine in one word. Buddha replied that he could and that the one word was strenuousness (*appamāda*). His last charge to his disciples was to practice this virtue unremittingly. A man should cease to drift with the stream of impulse and take himself in hand. "By rousing himself, by strenuousness, by restraint and control the wise man may make for himself an island that no flood can overwhelm." *Appamāda* may also be rendered vigilance, for the Buddhist agrees with Goethe that "error stands in the same relation to truth as sleeping to waking." "Strenuous among the slothful," says Buddha, "awake among the sleepers, the wise man advances like a racer leaving behind the hack."

II

If Buddha is positive like Aristotle he is not positive in the more recent sense that has been given to this word in the Occident. Diderot, for example, who represents another aspect of the great expansive movement I have already noticed in Blake, lays down the principle that "everything is experimental in man," and then argues from this principle that the notion of a double nature in man—on the one hand, an element of expansive desire and, on the other, a power of control over this desire, "the civil war in the cave" as he terms it—is "artificial" and to be got rid of if one wishes to be vital and "natural." Buddha also affirms that everything is experimental in man, but in opposition to Diderot starts with the "civil war in the cave" on the ground that nothing is more experimental: one does not have to take it on authority or tradition but merely to look within. Buddha seems to have the facts on his side: nothing is so vital and immediate as the act of self-control by which one rises above the temperamental level. To any one who considers the matter coolly the contemporary pragmatist who professes to be all athirst for immediacy and to be satisfied with nothing short of the experimental, and is at the same time for living in a "universe with the lid off," must needs seem a bit farcical.

The purpose of the strenuous war on impulse and temperament that Buddha urges appears in another brief summary that he once gave of his doctrine: "Sorrow and the release from sorrow." Buddhism is in its essence a psychology of desire in its bearing on happiness and unhappiness. A man's wisdom or unwisdom is determined by the quality of his desires or, what amounts to the same thing, by his estimate of pleasure and pain. "What fools say is pleasure," Buddha declares, "that the noble say is pain; what fools say is pain, that the noble know is pleasure. Behold a thing difficult to understand, here the ignorant are confounded." If one would be numbered among the noble and at the same time escape from evil, one must put away the desire for the less enduring in favor of the more enduring, and ultimately put away altogether the desire for the transient in favor of what is no longer subject to birth and decay. This aspiration to rise above the impermanent is the central aspiration of the Buddhist. For example, even the highest heavens finally pass away, and so desire for heaven is dismissed by him as "low."

Men have various ways, according to Buddha, of lulling themselves into a false security, of imagining they have attained the permanent when they have not. One of the chief ways is to build up speculatively a world of supposed entities and essences behind the flux. In his disposition to see in such speculations only nesting-places for metaphysical conceit Buddha approximates to what would be known in the Occident as an extreme nominalism. But because he is averse to "animism" and absolutist metaphysic one must not therefore see in him, with Mrs Rhys-Davids,* a sort of precursor of Bergson. If Buddha saw so deeply into the nature of the flux it was only in order to escape it. "Escape from the flux" is indeed one of the definitions of Nirvāna (*bhava-nirodho nibbānam*); whereas, not only Bergson, but many others who now pass for philosophers, rejoice in novelty for its own sake, would ask nothing better than to whirl forever on the wheel of change, and have built up into a metaphysic their own intoxication with the future.

If Buddha will not hear of a soul or self in the sense of a metaphysical entity, he takes as his starting point, as we have seen, the psychological fact that the philosopher of the flux is seeking to ignore—the presence, namely, in man not merely of one but of two selves and the conflict between them ("the civil war in the cave"), the opposition as one may say between an element of change known experimentally to the individual as vital impulse *(élan vital)*, and a permanent element known to him experimentally as vital control *(frein vital)*. The escape from sorrow can come only as a result of the strenuous exercise of the principle of control. No man and no god can be strenuous for another. Salvation by faith appears, and in very extravagant forms, among the Mahāyānists, but all that is meant in the older doctrine by faith in Buddha is faith to "enter the path." "Self is the lord of self. Who else can be the lord?" "You yourself must make the effort. The Buddhas are only teachers."

Buddha is evidently at the furthest remove from us. We are encouraging the individual to shift responsibility—especially upon society. Government is now expected, as some one has phrased it, to put wings on everybody. Wings, if wings there are to be, must, according to Buddha, be of one's own growing. No one has ever brought home responsibility more sternly to the individual, not merely for what he is to be, but for what he is. The law of karma, in virtue of which Buddha thus extends responsibility backwards as well as forwards, is, he warns us, "unthinkable"; it must be perceived and can be perceived completely only by a Buddha. Even to the non-Buddhist, however, glimpses may be vouchsafed into the dark backward of time on the attainment of supernormal memory. A man may then perceive, in some measure at least, how he has reaped the fruits of his own sowing through successive births.

Since a man must look to himself for salvation, let him cherish himself—the self that exercises control. To be thus self-regarding, says Deussen, echoing a Mahāyānist charge against the older doctrine, is to be selfish. The same charge holds in any case against Aristotle, for whom also the final

*In her "Buddhism" (Home University Library).

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motive in ethics is true self-love. That the word self is ambiguous is undeniable. The author of a recent book on Ibsen asserts that the lines "This above all, to thine own self be true," etc., anticipate our modern gospel of self-expression; but it should be clear from the context that Polonius is a decayed Aristotelian and not a precursor of Ibsen. What both Buddha and Aristotle understand by self is the permanent self. Anything in a man that is impermanent, says Buddha, that is here to-day and gone to-morrow, cannot properly be called a self; and he carries through unflinchingly his programme of putting aside the less permanent in favor of the more permanent. To be a lover of one's self in the Buddhist sense turns out so far as the ego is concerned to be selfless. Buddha does not encourage any maceration of the flesh, but the dying to the ordinary self that he recommends goes at least as far as the most austere Christianity. The joy of not saying "I am," on which Buddha is so fond of dwelling, will always be a very cryptic joy to the worldling. The Occidental, indeed, is inclined to doubt whether, when Buddha has finished purifying the self of impermanence, anything remains. The Buddhist himself refuses to discuss metaphysically what is left after the "extinction" or "going out" (the literal meaning of Nirvāna) of the three deadly sins—lust, ill-will, and delusion. But on Nirvāna as a psychological fact, a matter not of future but of present experience, he has much to say. Nothing is more foreign to his temper than to look before and after, and pine for what is not. Professor Rhys-Davids, who has spent a lifetime in close contact with the original documents, insists on the "exuberant optimism" of the early Buddhists. The phrase would seem to call for some explanation. The true Buddhist, like the true Christian, takes a gloomy view of the unconverted man; but, though holding that life quantitatively is bad, he is, regarding a certain quality of life, unmistakably buoyant. Herein he differs from the Stoic with whom he has been compared. Though keenly analytic, he is not a rationalist, but an enthusiast. His enthusiasm, however, is not of the emotional type with which we are familiar, but of the type that has been defined as exalted peace; for to pass from the less permanent to the more permanent is to pass from the less peaceful to the more peaceful. The problem of happiness and the problem of peace are found at last to be inseparable. One should grant the Buddhist his Nirvāna if one is willing to grant the Christian his peace that passeth understanding. Peace, as Buddha conceives it, is an active and even an ecstatic thing, the reward, not of passiveness, but of the utmost effort. "If one man conquer in battle a thousand times a thousand men," he says, "and if another conquer himself, he is the greater conqueror." Of him who is victorious in this warfare it is written: "His thought is quiet, quiet are his word and deed, when he has obtained freedom by true wisdom, when he has thus become a quiet man." Buddha himself seems to speak from an immeasurable depth of calm, a calm which is without the slightest trace of languor.

III

We are at present very much taken up with schemes for promoting peace among men collectively, at the same time that we hold a philosophy of life that tends to develop in men individually the utmost degree of psychic restlessness. Give a bootblack half the universe, according to Carlyle, and he will soon be quarrelling with the owner of the other half. He will if he is a very temperamental bootblack. The Buddhist therefore takes hold of the problem at this end; like Aristotle he looks upon the "infinite" of expansive desire which is glorified by Blake and the romanticists as bad, and so seeks to set bounds to the reaching out of the ordinary or temperamental self for more and ever for more. The true drama of war and peace, as he views it, is enacted in the breast of the little "fathom-long" creature; whatever prevails there extends in widening circles into society. All other forms of war are reflections, near or remote, of "the civil war in the cave."

The practical workings of Buddhism in this matter of war and peace may be illustrated interestingly from Indian history. About 273 B. C. Asoka, grandson of that Chandragupta who defeated in the Punjab and drove back the Macedonian garrisons left by Alexander the Great, succeeded to a realm more extensive than modern British India. He had it in his power to drench the world in blood. He actually made a beginning—and then came the conversion to Buddhism. The result may be told in his own words; for a number of the edicts* which he caused to be engraved on rocks or pillars throughout his vast empire still remain. In one of his rock edicts he tells of his "profound sorrow" at the hundreds of thousands who had been slain in his war on the Kalingas as well as at the misery that had been brought upon a multitude of non-combatants. "If a hundredth or a thousandth part of these were now to suffer the same fate it would be matter of regret to his Majesty." A mighty emperor who not only repented of his lust of dominion, but had his repentance cut into the rock for the instruction of future ages—this under existing circumstances is something to ponder on. In his own words, Asoka wished to substitute for the reverberation of the war-drum the reverberation of the law of righteousness. He labored so effectively for some thirty years to extend the faith that his rôle in Buddhism is often compared to that of Constantine in Christianity. The comparison suggested by his personal character is with Marcus Aurelius. The difference between the Buddhist and the Stoic temper appears in the last word of a sentence in the same Kalinga edict from which I have just quoted: "His Majesty desires that all animate beings should have security, self-control, peace of mind, and *joyousness*." The practical and positive spirit of the Sākya sage survived in India at least to the time of Asoka. "Let small and great exert themselves," he says. "Let all joy be in effort." So far as we can judge at this distance, Asoka's life was a miracle of effort in every sense of the word, but the effort that he especially prized, as he tells us, was inner effort, the effort that is shown in meditation.

To be strenuous in Buddha's sense is, as a matter of fact, to meditate. Here again one should observe the parallel to Aristotle. The end, according to Aristotle, is the chief thing of all, and the end of ends is happiness. One becomes happy only as one moves from the changeful towards the peaceful and the permanent, and this ascent can be accomplished only by effort according to the special law of man's nature, only, that is, by right meditation; so that Aristotle's final definition of happiness is a "contemplative working." Mediæval Christianity rightly recognized the kinship between Aristotle's "life of vision" and its own ideal. If Jesus preferred Mary to Martha, it was not because Mary was more stagnant than Martha, but because she was more meditative and therefore more peaceful. Buddha is more ex-

*Translations of the rock and pillar edicts will be found in "Asoka, the Buddhist Emperor of India," by Vincent A. Smith (2d edition, 1909).

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clusively preoccupied with meditation than Aristotle and carries it further. Buddha indeed may be defined as a very unemotional person who put an analytical keenness that reminds one of Aristotle into the service of a type of religious insight that, tested by its fruits, reminds one of Christianity. For Buddhism and Christianity, which are often so disconcertingly far apart on the doctrinal side, confirm one another in practice. According to Saint Paul the "fruits of the spirit" are "love, joy, peace, long suffering, kindness, goodness, faith, mildness, self-control." According to Asoka, these fruits are "compassion, liberality, truth, purity, gentleness, and saintliness." Asoka's list may be less perfect than that of Paul, but it surely points in the same direction.

IV

I have been dwelling so much on Buddha's idea of strenuousness or spiritual exertion because we shall thus best be put on our guard against the Western tendency to convert this extraordinarily alert and masculine figure into a heavy-eyed, pessimistic dreamer. Mr. Chesterton, for example, invites us to consider the contrast between the sheer inertia of the Buddhist saint and the devouring vitality of the Christian saint as the two types are represented in art. "The Buddhist," he says, "is looking with a peculiar intentness inwards. The Christian is staring with a frantic intentness outwards." There are no doubt saints and saints. A few years ago the London papers published a dispatch from India to the following effect: "A new saint has appeared in the Swāt Valley. The police are after him." But a saint, whether Buddhist or Christian, who knows his business as a saint is rightly meditative and in direct proportion to the depth of his meditation is the depth of his peace. According to an authority that Mr Chesterton is bound to respect, the kingdom of heaven is within us. It would be interesting to hear Mr. Chesterton explain how the saint is going to find that which is within by "staring with a frantic intentness outwards." Not being able, like many others, to distinguish between religion and romanticism, Mr. Chesterton has succeeded in maligning at the same time both Buddhism and Christianity.

If we keep in mind the Buddhistic or Aristotelian idea of meditation, we shall also be put on our guard against Dr. Coomaraswamy's perversion of his subject of which I spoke at the outset, and which is also in its way a romantic perversion. He does not discriminate sufficiently between meditation and pseudo-meditation, between genuine philosophy and religion and the primitivistic parody of philosophy and religion. "The mysterious path leads inwards," says Novalis—but fails to add that there is in the inner life itself an all-important parting of the ways. On the one hand is the ascending path of insight and discrimination. Those who take it may be termed the spiritual athletes. On the other hand is the descending path towards the subrational followed by those who court the confused revery that comes from the breaking down of barriers and the blurring of distinctions and who are ready to forego purpose in favor of "spontaneity"; and these may be termed the cosmic loafers. Contrast the "vision" of a Dante, with its clear-cut scale of moral values from the peak of heaven to the pit of hell, with the "vision" of a Walt Whitman (in his "Song of Myself") in which not merely men and women, good, bad, and indifferent, but "elder, mullein, and pokeweed," are all viewed on the same level in virtue of what the pantheist is pleased to call love. Whitman's line, "Objects gross and the unseen soul are one," which Dr. Coomaraswamy quotes with approval, is almost inconceivably remote in spirit from early Buddhism or any philosophy of the inner check. Pantheistic revery, with its relaxation of control and its running together of the planes of being, has developed in the last century or so in the Occident into a vast system of sham spirituality.

Diffusive revery of this kind may be very poetical and artistic and has no doubt a place on the recreative side of life; but as a substitute for firm masculine purpose, for *work*, according to either the human or the natural law, it is simply debilitating. Nothing is more alien in any case to the true spirit of Buddha. Dr. Coomaraswamy, admitting as much, concludes that Buddha was only a psychologist and not a "mystic" like Jesus—and Nietzsche; for we learn elsewhere in his volume that Nietzsche was only "the latest of the mystics." These weird collocations of names, which abound in a whole theosophical literature that has been appearing of late years, seem to appeal to a certain type of half-educated person who wishes to enjoy a sense of vast spirituality with a minimum expenditure of intellect and moral effort.

Something may, as a matter of fact, be said for Dr. Coomaraswamy's idea that a general mobilization of the sages is now needed as an offset to other forms of mobilizing that have been in progress in the Occident; but here, if anywhere, severe scrutiny should be exercised over the quality of the recruits. Otherwise, we shall presently see, as in Dr. Coomaraswamy's book, the tremendously strenuous Buddha lined up with the cosmic loafer, Walt Whitman, and Nietzsche enrolled with Jesus among the "mystics." It is well that India, after her ancient wont, should "let the legions thunder past and plunge in thought again," but her broodings are not likely to be of much avail if divorced from the keen discrimination that is so conspicuous in her greatest teacher. Hindus may still exist who are in the true line of descent from the spiritual athletes of their race, but in that case they are giving no sign of themselves to the outer world. Those who are giving sign of themselves reveal an affinity with a type very familiar to the Occident—the æsthete who assumes an apocalyptic pose.

We cannot afford to turn the values of the inner life over to the æsthete, nor in general to the primitivist—and the East has had its primitivists from the early Chinese Taoïsts down to Tagore—who preaches a "wise passiveness." To be energetic according to the natural law and passive according to the human law, to combine, that is, material purpose with spiritual drifting—and there is more than a suggestion of just that combination in our contemporary life—may prove a lame solution of the only problem that finally matters—the problem of happiness. But, though we need to act on ourselves as well as on the outer world, to be wisely strenuous in short, it does not follow that we should, as some* are now trying to persuade us, become Buddhists. Buddha and his early followers were, with all their cool analysis, pure supernaturalists; they aimed to scale the ultimate heights of being, to attune their ears to "sweet airs breathed from far past Indra's sky." That puts rather a wide gap between them and us who have been tending towards the naturalistic level. If we wish to rise above this level, we have our own inspired teachers in the West. One may learn from these teachers as well as from Buddha the relation that

*Paul Dahlke; "Buddhism and Science," 1913. A. David; "Le Modernisme bouddhiste," 1911, etc.

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exists between concentration, meditation, and peace, on the one hand, and, on the other, between expansiveness and war —whether with one's self ("the civil war in the cave") or with others.

But though Buddhism cannot take the place of our Western wisdom, it may be used to supplement and support it, especially by those who are too positive to receive this wisdom on a purely traditional basis. The danger is that one may become positive and critical enough to throw off outer restraint, but not positive and critical enough to achieve inner restraint. A Buddha and an Aristotle, on the other hand, not only raise the critical problem, they carry it through. In the man who is only half positive and critical the element of desire tends to run wild. His wants are not merely numerous, but often incompatible. He wants, for example, to be purely expansive—this, he holds, is to be vital and dynamic and even "creative"—and at the same time he wants peace and brotherhood. But history teaches, if it teaches anything, that what must prevail in a purely expansive world is the law of cunning and the law of force. To seek to combine peace and brotherhood with expansive living—this indeed is the supreme chimera of the Occident at the present time. It is in contrast with the sophistries and subterfuges, whether of the intellect or emotions, by which the expansionist of a certain type glosses over the incompatibility of his desires that Buddhism shows to advantage. Buddha deals with the law of control, the special law of human nature, in a spirit as positive and dispassionate as that in which a Newton deals with the law of gravitation. If a man wishes peace and brotherhood, he must pay the price—he must rise above the naturalistic level; and this he can do only by overcoming his moral indolence, only by applying the inner check to temperamental impulse. "All salutary conditions *(dhammā)*," says Buddha, "have their root in strenuousness."

IRVING BABBITT

Correspondence

REMOVING LUKEWARMNESS TOWARDS ENGLAND

TO THE EDITOR OF THE NATION:

SIR: I have read with deep interest in the *Nation* of October 4 the article of Mr. Royal J. Davis upon our lukewarmness towards England. During the past year I have given much time to that question and have made wide inquiry in Indiana. The feeling is very general, and all of the generations now living say that it arose in the schools. The teaching is undoubtedly less exaggerated than it was during the last century, but its faults of omission and perspective are the same. Much more should be taught to show that the English people under their restricted suffrage and parliament-corrupting King were really not responsible for the Revolutionary War and that their greatest men fought manfully for our English rights.

But no teaching which keeps to the facts can take away from the glory of the eight years' fight which our fathers put up for a principle. They fought for English rights and they fought just as Englishmen had fought for English rights for hundreds of years. The English Government was wrong, and no truthful teaching can reduce the size of that wrong. We must look elsewhere for the removal of lukewarmness towards England—and it ought to be removed root and branch.

When we look at embattled Britain to-day we see a people that gave us trial by jury, habeas corpus, the right of assembly, the right of petition, the right of free speech, a free press; that has preserved representative government for 1,500 years and handed it over to us; which fought for centuries for the right that a people could not be legally taxed without a law of parliament. For these and many other rights which make us free we are indebted to the English people. But the stories of the blood and sacrifice which went into the establishment of these rights are not told to American children. Even the very names of these rights are unknown to American children below the high-school grades —more than three-fourths of the whole. This is the field in which this country is to get the true perspective of the British people; and when that is obtained we shall see them not only the ancestors by blood of the large majority of the American people, but the political ancestors of every one, no matter where he came from, who lives in America and takes his stand upon Anglo-Saxon rights. No one can honestly look to any other source for those rights.

When we hang upon the walls of our schoolrooms the achievements on behalf of democracy, the American Revolution will be in the list, but we shall have to sum up the tremendous achievements which had gone before, all due to the British people. It will then appear that our Revolution was a great event in the progress of democracy, of incalculable value to us and to other British colonies and to England and to the world; but it will also appear that the Revolution would not have occurred had it not been for a pigheaded, liberty-hating, corrupt German King.

Since its interruption by George III the advance of the British people in democracy has continued side by side with our advance. Its treatment of the Boers and now of Ireland are late instances. The English-speaking race has no room for lukewarmness, and when American children are taught the whole history of Anglo-Saxon democracy, lukewarmness will disappear.

LUCIUS B. SWIFT

Indianapolis, October 7

REGISTERING THE BALLOT

TO THE EDITOR OF THE NATION:

SIR: The recent election scandal of New York, in which certain election officials and others tried to enlarge the count of their favorite candidate for Mayor, proves that methods of voting need to be reformed.

After having served on election boards as inspector of elections for many years, and after several years of experience as captain of a district in New York city, I am more convinced than ever that sweeping reforms must be made before the business of electing our officials can be done in the same business-like manner in which other business is carried on. We are employing middle-age methods in present-day elections. On election day six men are employed to do the work which one man can well do, in every election district in the city of New York. What would you think of the foreman of a factory employing five hundred men (the usual size of an election district is four hundred) who employed six men to ascertain who was on the job and who was not? Such a foreman could not hold his job over night. In fact, he would be too thick-headed ever to obtain a job, or position of any sort.

The poorest machine ever built to register numbers is far more accurate and conforms more nearly to the truth

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than the best election board that ever sat. The main reason for the continuance of present conditions is the existence of political leaders who hand out these small election positions, which pay about fifty dollars for five or six days' work, including Election Day and the few days for enrolment.

JOHN EDWARD OSTER

New York, October 5

DEMOCRATIC IMPERIALISM IN JAPAN

TO THE EDITOR OF THE NATION:

SIR: Confirmation of what I said in the *Nation* for August 16 on "Democratic Imperialism in Japan" has appeared in a recent issue of the *Far East*, an English weekly of Tokio. In that issue, Dr. R. Masujima, one of the leading lawyers of Tokio, is discussing what Prof. J. W. Jenks had written about the American Monroe Doctrine and a Japanese Monroe Doctrine for Asia. In the course of that discussion he makes the following statements:

> The United States has challenged the world in asserting that she has an absolute claim to the Monroe Doctrine because she believes in republicanism and that it is the best form of government as established by the republic's founders. I may, however, be allowed to say it is not absolutely necessarily the best form of government for every nation. Certainly not for Japan, nor, I should add, is it the best for China. The five years of republican government in China sustain my case. . . . Republicanism is, after all, only a sample of democracy. And it has not been altogether satisfactory even in the United States. Democracy fares better, as has been demonstrated in monarchical England. *It would be so in Japan, too* [italics mine], though this supposition may be laughed at by Western observers. The Japanese people (not officialdom, who will perhaps be subjected sooner or later) would work out in time the Imperial Constitution in such a manner as would demonstrate to the world that *the Japanese Empire can be a democratic monarchy* [italics mine]—this is and must be really the only possible form in which the Imperial Japanese Government could be conducted, in conformity with the Imperial Rescript of Meiji Tenno given on the occasion of the promulgation of the Imperial Constitution. Such should be the correct practical development of the nation and the aim of Japanese policy.

It may be, therefore, that the Japanese, who are adept in adapting institutions from the West, will be able to evolve what has aptly been called an "episco-presby-gational" form of government, which will present to the world a kind of "democratic imperialism."

ERNEST W. CLEMENT

Tokio, Japan, September 20

Why I Enlisted

TO THE EDITOR OF THE NATION:

SIR: When the call was issued for volunteers my earnest desire was to perform my duties fully and to take the first opportunity of showing the full measure of my devotion, as President Wilson rightly says, "to a free land for all nations."

That America has taken a glorious position in this war and that every one should be proud to march to victory behind the red, white, and blue cannot be questioned. When one compares the opportunities in this land with those of Persia, Turkey, and even some European countries, one can easily see why it is that most of their emigrants want to stay here. With all due respect to Persia, to its history and literature, and to its being the land of my birth, there is no country so badly, indeed so shamefully, governed as the land of Cyrus and Darius. Her people are taxed beyond comprehension. There are no public schools, and there is not a college worthy of the name. No one can learn a trade without first serving for at least three years with a master, and in the meantime the apprentice workman must pay from twenty-five to fifty dollars a year to his instructor. The pupil does not work at the trade for more than two or three hours a day. His work is chiefly in his master's garden trimming hedges, spading the ground, and planting seeds. He works there like a servant and attends faithfully to his master's water pipe and hasheesh. It is the same way with tailors, perfumers, druggists, and even bankers.

How well do I remember the first job I had with a trust company in Baltimore! I was anxious to learn the American banking system, and so I applied for a position. I was not quite sure that I should be permitted to enter within the bars of any bank, even though I was sure of my honesty. The position was not only given me, but I was paid a "salary." When the treasurer of the company informed me that beginners did not receive very much money, I was just wondering how much they were going to ask me to pay them for letting me work in their banking department. The great principle which has never as yet been obliterated from my memory and which has impressed me more deeply is that of teaching a beginner in this country business principles and paying him when he is really a loss to the corporation.

There is another great factor that should be borne in mind which makes these imported citizens willing to give their lives for the Stars and Stripes. In no country can one receive an education as easily and at so little cost as in America. A foreign-born child is received in the public schools and supplied with free books and teachers when his parents cannot pay even one cent of taxes. He is taught to live a better life, gain a better livelihood, and become useful, not only to himself and family, but to civilization as well. I have known young American boys starting in the universities with no money at all. Some had so little of this world's goods that they would walk on the college campus on the grass instead of the sidewalk to keep their shoes from wearing out. I have also known men from foreign lands coming to this country with only a few dollars, starting in the American academies with only enough money to pay for one week's board. Many of these men, after receiving university degrees and after finishing their education, had not only defrayed their college expenses, but had a fair sum in their bank accounts. I know of one person in particular, who, after receiving his university degree, had nine hundred dollars in a savings bank. Now tell me, you ungrateful critics, in what land besides America can this be done?

These are only a few reasons, besides being an American citizen, which I can offer for giving my services at the earliest moment to fight for the principles of humanity; for we are leaves of one branch and the fruits of one tree—a principle that has helped this country to be what it is. I am indeed glad to have enlisted in the United States navy, and I shall not regret it if I should be the first one in Uncle Sam's navy to die for the love of liberty. And not only in this war, but in any future war for humanity and justice, I shall follow the advice of an old Persian satrap to his son:

> My son, if bad luck does pursue thee
> Yield not, though in courage you lack.
> A fighter goes scathless through battle
> When a coward is shot in the back.

YOUEL B. MIRZA

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BOOKS

Porto Rico

Social Problems in Porto Rico. By Fred K. Fleagle. New York: D. C. Heath & Co. $1.

THOUGH a field for the philanthropist, social worker, and constructive statesman that ought directly to interest Americans, Porto Rico is an unknown land to all but a handful. While books appear steadily upon the Philippines, Hawaii, and Alaska, upon Panama and Cuba, while these attract tourists or adventurers, Porto Rico is little visited and almost never written about. This book is a specific and not a general picture, and by no means an attractive one. But it satisfies a thirst for information that has been growing with those who hear constantly of the great poverty in Porto Rico, of its baffling social difficulties, of its political unrest, and of the great improvements slowly being worked, but who are unable to ascertain the exact state of affairs on this little island of 3,500 square miles and 1,200,000 people. It may also assist some in a position to do so to set their shoulders to the task of amelioration—a task that needs more American shoulders.

Porto Rico's population would not be so disproportionate to its size had the island any manufactures of importance; lack of fuel, water power, or minerals forbids them. Eighty per cent. of the population is rural, and the plot cultivated by the ordinary family is necessarily small. Nor are the cultivators a body of independent, thrifty yeomen, for 90 per cent. of the people of the island are wage-earners, and the *jibaros* or agricultural laborers who constitute a majority of the male population are as depressed and miserable a body as the Mexican peons. Since the abolition of slavery in 1873 the land has been very unequally distributed, and inequalities have been increasing rather than decreasing as the island, under the American régime, has gained in prosperity. When better markets and improved methods of cultivation began to raise land values, the small landholder sold in order to take advantage of the supposed boom. Heavily capitalized interests concerned in the production of sugar have encouraged this movement, not always in a just way. The *jibaro*, sometimes called *el palido* (the pale man), lives with his numerous family in a rough hut built by himself out of poles, bark, and grass thatch, and with a pile of stones for stove—the whole worth not more than $20. Half sick with anæmia, with an average of hæmoglobin in his blood one-half what it should be, superstitious, obedient, and industrious, he staggers on from day to day carrying the main burden of the agriculture of the island. Of his diet and work the book gives a vivid picture:

> He rises at dawn and takes a cocoanut dipperful of *café puya* (coffee without sugar). Naturally, he never uses milk. With this black coffee he works till about twelve o'clock, when his wife brings him his breakfast, corresponding to our lunch. This is composed of boiled salt codfish, with oil, and has one of the following vegetables of the island to furnish the carbohydrate: banana, platano, name, batata, or yautia.
>
> At three in the afternoon he takes another dipperful of coffee, as he began the day. At dusk he returns to his house and has one single dish, a sort of stew, made of the current vegetables of the island with rice and codfish. At rare intervals he treats himself to pork, of which he is inordinately fond, and on still rarer occasions he visits the town, and eats quantities of bread, without butter, of course.

With his pittance of wage, he can afford no better food, did he know enough to want it; and it is no wonder that the legs of the *jibaro* often double under him as he tries to shoulder a bag of coffee.

One of the remedies is, naturally, such a diversification of the crops of the island as to make it possible for a man to live off the very small holding—two or three acres—that the poor might, with state help, hope to obtain. Porto Rico is now overwhelmingly given over to sugar, tobacco, and coffee, and with more fruits, vegetables, and grains the farmer could make better headway against poverty. It would also be well to have established and improved such lines of work as a few people can decently maintain in their homes, for lace- and embroidery-work, weaving, basketry, and so on, could profitably be carried on by the women for the tourist and American trade. Some of the glaring abuses of the renting system, as that by which an owner induces a tenant to erect a house, and then by higher rent evicts him from his improved plot, or that by which grinding corporations tax their tenants heavily through "company stores," should be summarily stopped by the Legislature. There are more than 120,000 acres of Government land in various parts of Porto Rico, and the laws which have been opening these to settlers should be extended, as they doubtless will be. A rural credits system would assist selling on easy terms. There should be legislation to break up the merely speculative holding of land in idleness, as large tracts have been held. To an outsider it would seem that coöperative organizations for the sale of products and the purchase of implements and supplies might slowly be established by the Government or by the University. But apart from these governmental responsibilities are some which belong clearly to the absentee landlords of the United States. The author quotes one observer of such landlords and their agents as saying that "they consider the land and its population as equally fit for the crassest exploitation, and are as contemptuous of the people as they are enthusiastic for the island. The current use by many Americans of an opprobrious term for Porto Ricans bespeaks an attitude which takes no account of the human phase of the problem, but considers the population as composed merely of so many laborers willing to work for such and such a price."

With suitable changes in the economic structure of the island, the problems of poverty, crime, and social irregularity now so perplexing would largely clear themselves up. In Porto Rico the per capita wealth is placed at $182; in the United States it is $1,123, and in Denmark $1,104. Yet 15 per cent. of the Porto Ricans practically control the island's whole wealth; and Americans may think with what satisfaction they can that in one territory under their flag hundreds of thousands of people are dependent upon the fifty or sixty cents a day that the laborer can earn when the weather and his health permit him to work. When more can earn, and can earn more, it will be possible to inculcate the thrift which a postal savings bank is now rather hopelessly trying to teach. Anæmia and malnutrition will disappear. There will be less crime, though there is remarkably little of this now except petty larceny. The veritable packs of homeless, parentless children which now subsist in certain parts of the island will be properly cared for. Of intemperance Dean Fleagle writes in a way that seems curious since recent happenings. The ordinary grocery carried a complete "line" of drinks, and often beer in the keg, and this was constantly purchased by the poor at a few cents a glass, doubtless for the stimulation it gave the weak. "There is no

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great amount of public opinion against the use of alcohol in Porto Rico," says Dean Fleagle, "and until the people as a whole can be brought to see the disadvantages of its use, there can be but little accomplished in the direction of temperance and abstinence." Yet since this was written a few months ago, Porto Rico has voluntarily voted itself completely "dry."

Upon some of the peculiar problems of Porto Rico Dean Fleagle throws interesting light. Thus it is surprising to learn that nearly one-third of all the adults of the island are living in consentual marriage—that is, marriage in which there has been no civil or ecclesiastical ceremony, but simply an expression of mutual consent. The number of illegitimate births in Porto Rico is exceedingly high, for there were in 1910 no less than 76,695 whites and 78,554 blacks listed as persons born out of wedlock. The consentual marriage is a relic of the days of the early Spanish dominion when many of the invaders entered into such relations with the native women. It is being overcome as the churches and schools, under American influence, extend their ways to the interior; and illegitimacy is also decreasing slowly. Indeed, the Porto Rican seems rather pliable material for social reform, and the evils with which the island abounds are regarded by Mr. Fleagle as in no case really unconquerable, though some of them will defy any but persistent and earnest effort.

The Faith of Job

Religion in a World at War. By George Hodges. New York: The Macmillan Company. $1.

FROM the standpoint of practical homiletics, as a source of comfort or encouragement, or as a stimulus to action, Dean Hodges's sermons on the war are rather unimpressive. As the reflection of a point of view they are significant. Throughout the little volume, of eight sermons, one detects an underlying, yet pervasive, note of depression; a depression relieved by faith, yet the faith of Job, that good must somehow come out of evil though the facts point all the other way. It is clear that Dean Hodges has no love for war, even while distinguishing between a just and an unjust war. But his criterion of a just war is rather strict. "Is it the kind of crisis which, arising between intelligent neighbors on our street, would require one neighbor, on behalf of the eternal principles of right and justice and humanity, to burn the other neighbor's house, and shoot his wife and children?" Meanwhile though he tells us that "the war has deepened the moral and spiritual life in the belligerent countries," yet, "the war! It defies both religion and civilization. We confess that. It is a manner of settling differences such as is proper not to rational beings, but to brute beasts."

Nor is he disposed to yield the first place in heroism to the heroism of the battlefield. On this point he makes some rather telling observations. "Men, for example, are found in great numbers ready to imperil their lives in the defence of the community against a foreign enemy. But when it comes to imperilling their property, their business interests, their personal comfort or convenience, in the defence of the community against intolerable political conditions, or against the devil intrenched in the brothel or the saloon, that is another matter. Men who would be brave soldiers are found to be timid citizens." "Remember that the 'chief of devils'" is "the devil of the difficulties of common life"; war against whom "calls for a longer courage than is needed in the army, as the trench needs a braver spirit than the charge." And if all this seems rather tame, then "remember how a philosopher said that he who habitually speaks the truth shall find himself in situations sufficiently dramatic."

Nor does he seem to value highly a patriotism based merely upon "national aspirations." "There is a serious defect," he tells us, "in the Old Testament hope and comfort" —after pointing out that the Old Testament religion (as of modern followers of the Old Testament, such as Cromwell and the Puritans), was largely a religion of war. "It is a message to the nations rather than to the men and women of whom the nations are composed."

It is evident that Dean Hodges finds the whole subject of the war embarrassing and difficult. The effect of facing his difficulties frankly is, however, to give us a sane and courageous expression of what, it seems, must needs be the attitude of a Christian minister towards the war. The sermons have a pacifistic leaning, yet what is Christianity if not pacifistic? In the most warlike (and least Christian) ages of Christianity the world has hardly endured the thought of the priest in arms; and to-day he is exempt. Not only must it be difficult to mix the gospel of peace with the zeal for war—even for a just war—but the spectacle, after two thousand years, of all Christendom at war must bring to any Christian who takes his religion seriously, if not a sense of failure, at least of profound discouragement. Under these conditions it seems that Christianity can have but one promise left: the comfort and faith of Job.

Glimpses of Reality

Fanny Herself. By Edna Ferber. New York: Frederick A. Stokes Company.

The Rise of David Levinsky. By Abraham Cahan. New York: Harper & Brothers.

A Chaste Man. By Louis Wilkinson. New York: Alfred A. Knopf.

The Three Black Pennys. By Joseph Hergesheimer. New York: Alfred A. Knopf.

OF late the Jew in America has had many and diverse interpretations by novelists of his own race. Often, as in "Witte Arrives," by Elias Tobenkin, or "My Mother and I," by Elaine Stern, the theory of the melting-pot has been freely accepted, and the salvation of the Jew represented as an individual escape from the spiritual bondage of his ancient religion, as well as from the social limitations to which his people as a whole are held. Once at least, in "The Chosen People," by Sidney Nyburg, a very different note has been sounded. Mr. Nyburg believes in his people as a leaven of ancient idealism for the whole lump of humanity, holding their faith in trust for mankind. Miss Ferber believes in the Jew as an individual force: "I tell you," cries Heyl in "Fanny Herself"; "I tell you, Fanny, we Jews have got a money-grubbing, loud-talking, diamond-studded, get-there-at-any-price reputation, and perhaps we deserve it. But every now and then, out of the mass of us, one lifts his head and stands erect, and the great white light is in his face. And that person has suffered, for suffering breeds genius." And Fanny's old friend the Irish priest sees her in much the same light. When she speaks of her race as a handicap, he says: "That's not a handicap, Fanny. It's an asset. Outwardly, you're like any other girl of your age.

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Inwardly, you've been moulded by occupation, training, religion, history, temperament, race, into something . . . You've suffered, you Jews, for centuries and centuries, until you're all artists—quick to see drama because you've lived in it, emotional, over-sensitive, cringing, or swaggering, high-strung, demonstrative, affectionate, generous." Fanny contains her race, its will, its energy, its hard acquisitiveness and ability to win, but also its genial and generous potentialities; and our problem is, which is "Fanny herself," the real and fortunate Fanny? Miss Ferber has created her McChesney, the successful business woman. In this story she undertakes to show that for a Fanny Brandeis, with her larger inheritance, business success may be personal failure. Fanny is endowed not only with her mother's knack of "efficiency," but with the rarer gift of business imagination. She has also her mother's warm human impulse towards service; but when the woman wears herself out by self-sacrifice and the girl is left to make her own life, she determines to kill everything in her own nature that does not lead towards "success," and is presently on the way to outdo her friend Miss McChesney. There is another self, however, the artist and interpreter, and in the end, with the aid of love, it emerges and conquers.

In strong and somewhat disheartening contrast with this romantic rendering of the Jewish character is "The Rise of David Levinsky." One may qualify it, perhaps, as a study of the Yiddish character. It sometimes appears that the suffering of the Russian Jew has been so intense as to brutalize instead of purify him. Levinsky is not a peasant; he is brought up to be, like his father, an accomplished Talmudist, a "fine Jew" in the eyes of his mother, who is ready to starve herself that he may be that. Yet there is nothing large in her desire: "One afternoon," says the record, "when we happened to pass by a book store she stopped me in front of the window and, pointing at some huge volumes of the Talmud, she said: 'This is the trade I am going to have you learn, and let our enemies grow green with envy.'" Her death at the hands of Gentiles is merely the price of her passionate temper; but her son finds her technical martyrdom an asset in America, whither (having now nobody to support him) he turns his face at the age of nineteen. In the Ghetto of New York he tries peddling, but with little success. Chance and need presently set him at a sewing-machine, a recruit of that "cloak and suit" trade from which he and fellow-Jews from Russia are presently to oust the German Jews who had established it. He does not mean to stick to it, for he has his eye on an American college education as the supreme requisite for success. But his eyes open to the possibilities of the game before him, for one so unaffectedly without scruple as himself. His establishment as a manufacturer, his rapid rise, his tenacious grip upon the increasing millions, are based from beginning to end upon ruthless lying and trickery and treachery and theft. And he tells the story of it all without a qualm, pluming himself upon having won his booty by means too despicable for his rivals. One thinks of him as a sneaking, malodorous animal, against whom the world disdains to invent a weapon. His fumblings with friendship and love are nauseating. In the end he complains that he has not achieved happiness, but he never suspects that he has sacrificed it in betraying his kind. "I think that I was born for a life of intellectual interest," he remarks plaintively. If Mr. Cahan, long recognized as a spokesman of the Ghetto, has determined to paint that type of Jew who raises the gorge of all decent human beings, he has succeeded to a marvel. To take the taste out of his mouth, the reader may well revert to that finest figure in Mr. Nyburg's "Chosen People," who was also a David out of Russia.

Mr. Cahan's naturalism is appallingly spontaneous and sincere. "A Chaste Man," by a fresh entrant among the younger British "realists," is an example of the slightly conscious and literary realism which they affect. It cuts its slice of life pretty frankly to fit its "idea," which is the cheerful one that a chaste man is very probably an ass for his pains. We have a well-meaning youngish Londoner, with a desk in the City and a cold and foolish wife in the suburbs. The pair are pretty thoroughly tired of each other. The man has never been sexually matched, and is too "decent" to go roving after love. Consequently he is ripe for an obsessing passion of which a very young girl is the object. She is ready to respond, and her very shady family are no obstacle to his taking her on any terms. But he is too scrupulous and lets the moment pass; and presently the girl slips through his lax fingers by going off to Canada in the stupid rôle of a married woman. We leave our young man twiddling his moral thumbs and reflecting that everybody has a right to despise him, as, indeed, everybody does. The story contains some remarkable portraiture, the Flynn ménage, especially, being as disconcertingly realizable as it is extraordinary, and is of an original if not quite wholesome flavor. Its dedication to John Cowper Powys will help "place" the book for the student of current British fiction.

"The Three Black Pennys" is original in a deeper sense. The writer is an American who seems to have found his way, almost independently, to the exercise of a fine and forcible if sombre art. He is modern, his literary kinships are perhaps British rather than American, yet one would not connect him with a school. Nor can one readily hit off the meaning of the book in a phrase. On the surface, it is a story of heredity, or of the influence of one generation upon another. The Pennys are a Pennsylvania family, iron-founders since colonial days. Some centuries before their establishment in America a Welsh strain had come into the family by marriage; instead of being gradually diffused and lost, it had, as it were, bided its time, emerging in one generation or another, in some single person who, dark-featured, passionate, and rebellious, embodied and ruthless, expressed the original type. One had been burned as a heretic under Queen Mary. The first to appear in America, Howat Penny, takes his will of unlawful love, with a woman who, their guilt concealed, becomes the mother of the later race. Their grandson Jasper lives again in the ancient body and repeats the ancient sin. Another two generations, and the old fate descends upon the girl Mariana, who, as it seems, bears doubly the brunt of her ancestors' fault, since the man for love of whom she willingly casts away everything, even happiness, is a natural descendant of Jasper. Helpless witness of her fate is the ineffectual and thin-blooded offspring of Jasper's second marriage, another Howat, who dies stricken by the accidental discovery of his namesake's long-hidden fault. Mariana's lover Jim has inherited a tendency to alcoholism from the morally feeble partner of Jasper's lapse, and although he has inherited also the genius of the old iron-founders, is doomed to failure. Mariana remains the indomitable one, the Black Penny, who accepts her fate: "I can see that you want to know if I am happy; but I can't tell you," she says to her dying uncle. "Perhaps that's the answer, and I am—I have a feeling of

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being a part of something outside personal happiness, something that has tied Jim and me together and gone on about a larger affair." We do not suggest the quality of the tale; how, in the artist's hands, this material, which in outline will seem merely clever or sensational, assumes dignity and a kind of beauty such as, if we were to search for an analogue, might lead us to Hawthorne rather than elsewhere.

Shakespearean Quartos

A Census of Shakespeare's Plays in Quarto, 1594-1709. By Henrietta C. Bartlett and Alfred W. Pollard. Published under the auspices of the Elizabethan Club, Yale University.

THIS handsomely printed volume supplies a history as well as a census of the Shakespearean quartos. Those little pamphlets, first sold at a sixpence apiece, had an obscure existence for over a century. The struggle for survival was a hard one. Out of a first edition of some 1,200 copies, there is in one instance only a single survivor; and the largest number of copies of any of the original editions now in existence is seventeen, for both "II Henry IV" and "The Merchant of Venice." By the early eighteenth century they were coming to the notice of collectors, at first usually editors, as Theobald, Capell, Steevens, and Malone, or actors, as Garrick and Kemble. In 1779 Garrick's bequest to the British Museum formed the basis of that famous collection of quartos, and in the same year Capell gave fifty quartos, including fourteen first editions, to Trinity College, Cambridge. In 1822 Malone's fine collection was presented by his brother, Lord Sunderlin, to the Bodleian, thus creating the third great public collection in England. By this time, most of the other quartos had been gathered into private libraries; but they now entered upon new adventures. They passed from sale to sale, constantly increasing in value, and before long many of them were voyaging across the Atlantic.

The first American collector of Shakespeareana, Thomas Perrant Barton, began purchasing as early as 1834, and after his death his books, through the generosity of his widow, were sold at a very low price to the Boston Public Library, where they have long been of the greatest service to students. The emigration to America has continued until now the United States possesses seventy-eight of the first editions to England's seventy-seven. Of the intermediate editions, including all before the first folio, the United States again has the larger list. Of American collections of quartos, that of Mr. Henry Huntingdon, of New York, is unequalled by any, with the possible exception of that in the British Museum. Of the three collections next in rank, two are also in New York in the libraries of Mr. Henry Folger and Mr. W. A. White. The third is that of the Elizabethan Club at New Haven. There are other notable collections of Shakespeareana, but these four American and the three English public collections comprise four-fifths of the existing first quartos and a majority of those of later date.

The wealth of the American collections is not merely in numbers. Mr. Huntingdon possesses a copy of every first edition with the exception of the unique copy of "Titus Andronicus," and that belongs to Mr. Folger. Of the two copies of the first (1603) pirated edition of "Hamlet," one is in the British Museum, the other in the library of Mr. Huntingdon. The three copies of the second (1604) authorized edition are owned by Mr. Huntingdon, Mr. Folger, and the Elizabethan Club. It is not often that a new quarto is discovered at this late date. The single copy of "Titus Andronicus" (1594) found its way to Sweden in the eighteenth century and was only recently rediscovered. The compilation of this census, however, has led to the identification as a new edition of a 1598 "Richard II" in the library of Mr. W. A. White. The many who have profited from the extreme generosity with which this book-lover has opened his library to their use, will rejoice that the goddess of bibliographical fortune has bestowed her rare favor so justly.

The distribution of quartos between England and the United States has made the preparation of this census an international undertaking. The quartos in the United States and the later quartos in England have fallen to the share of Miss Bartlett, already well known for her bibliographical work and her superintendence of the great loan collection of Shakespeareana exhibited last year in the New York Public Library. Mr. Pollard is responsible for the larger English collections. The work has been carried through with the utmost possible thoroughness, each available quarto being supplied with a history as well as a full bibliographical description, and there is an additional list of unidentified copies and a full index. The great labor and knowledge expended have resulted in a book which will be of lasting service to all those who busy themselves about Shakespeare. It is dedicated to the memory of that fine Shakespearean scholar, Professor Lounsbury.

The case, Quartos vs. Folios, has received much unintelligent discussion in the past, because it is manifestly absurd to pin one's faith on the folio as against the quartos or on the quartos as against the folio. The choice has to be made in the case of each individual play, and in at least eight plays the folio text follows that of a quarto, while it is certainly independent in the case of only six quartos. In the introduction to this census, however, the editors make a clear case against the theory held even by Malone that the quartos were "all surreptitious, that is, stolen from the playhouse, and printed without the consent of the author or the proprietors." It is certainly incredible that the pirates could have been so industrious, or that the shrewd shareholders of Shakespeare's company could have been so easily swindled. Most of the first quartos were pretty clearly pirated from playhouse copies, for which the company probably received some payment. As sources of the text they are sometimes preferable to the folio, and always entitled to careful attention. In the case of "Richard II" the editors go further than this and offer evidence "that while nothing in the text forbids us to believe that the First Quarto was set up from Shakespeare's autograph, there is at least some slight ground for believing that this was really its origin."

No one can object to this cautious summary of the interesting evidence, but it would be even safer to say that the first edition of "Richard II" comes as near to Shakespeare's manuscript as we are ever likely to get. Should we be better off if we had his autograph? Sir Edward Maude Thompson, with his expert knowledge of handwriting, has concluded from a careful examination of the extant signatures that Shakespeare "was master of a good working hand"; but the layman may be permitted to wonder what a penman who abbreviated his own name in various ways would do when a fine frenzy hurried the pentameters faster than pen could travel. If we possessed those MSS. that had "scarce received from him a blot," would every word

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be as legible as the *Willm Shakp* on the deposition of May 11, 1612? If he would drop the *s* from his own name and use a *p* for four or five letters, what might he not have done when he couldn't recall or couldn't spell the right word and yet had the next line perfect at his pen's point? How many a dubious scrawl may he have left to the puzzled interpretations of copyists, actors, and printers! At all events, it is quite possible that the form of his text with which he was most familiar was the playhouse manuscripts transcribed by professional copyists.

The editors of the Census in their introduction have some words of approval and suggestion for American collectors. They point out that nearly all the quartos now in England have been gathered into public collections, but that "it is to the imagination, the foresight, the pluck of the private collectors that the libraries in the British Isles owe 90 per cent. of their finest treasures"; and they predict a similar process in the United States by which the private collections will eventually enrich libraries open to the public. This Census itself celebrates an important step in this process of public benefaction, for it appears under the auspices of the Elizabethan Club of Yale University, which, through the munificence of Mr. Alexander S. Cochran, now has the finest public collection of quartos in America.

Notes

"CRUMPS: The Plain Tale of a Canadian Who Went," by Louis Keene, is announced for publication on October 20 by Houghton Mifflin Company.

November publications of Frederick A. Stokes Company include "Rapid Training of Recruits," by M. V. Campbell, and "Army and Navy Uniforms and Insignia," by Colonel Dion Williams.

Among the forthcoming publications of the Macmillan Company are the following: "The Food Problem," by Vernon L. Kellogg and Alonzo E. Taylor; "The Foreign Policy of Woodrow Wilson, 1913-1917," by E. E. Robinson and V. J. West.

The Reilly & Britton Company announces the following volumes for publication in October: "Prairie Gold," by Eleanor Hoyt Brainerd and Others; "Charred Wood," by Myles Muredoch, and "Ne-bo-shone," by Hal L. Cutler.

E. P. Dutton & Co. announce for publication in the near future: "In Picture Land," by Florence W. Switton; "Dramatic Works of Arthur Wing Pinero," selected and edited by Clayton Hamilton. Also "Belgian Towers," calendar for 1918.

The following volumes will be published shortly by G. P. Putnam's Sons: "First Call," by Arthur Guy Empey; "A Short History of Rome," by Guglielmo Ferrero, assisted by Corrado Barbagallo; "Connie Morgan with the Mounted," by James B. Hendryx; "Memoirs of the Comte de Mercy Argenteau," two volumes, translated and edited by George S. Hellman; "The Complete Opera Book," by Gustav Kobbé; "The Virgin Islands of the U. S. A.," by Luther K. Zabriskie; "St. Nicholas; His Legend and His Rôle in the Christmas Celebration and Other Popular Customs," by George H. McKnight; "Denmark and Sweden, with Iceland and Finland," by Jon Stefansson; "Tricks of the Trade," by J. C. Squire; "At Vesper Time," by Ruth Baldwin Chenery; "The Columbia River," by William Dennison Lyman. The Putnams, acting as the American representatives of the Cambridge University Press, announce the publication of the following volumes: "The Fourfold Gospel," section five, by Edwin A. Abbott; "The National Food Supply in Peace and War," by T. B. Wood, and "Bedfordshire," by C. Gore Chambers.

THE third edition of Rosenau's "Preventive Medicine and Hygiene" (Appleton; $6.50 net) may well be called a special or *military* edition, for it is obvious that it has been prepared to meet the needs of the present emergency. To the excellent consideration of the fundamentals of hygiene, which gave the early editions immediate recognition as the writings of an authority, have been added sections on military hygiene as follows: Examinations of Recruits, Diseases of the Soldier, Duties and Organization of the Sanitary Corps, Sanitation of Troops in Camp and on the March, Sanitation of Barracks and Trenches, Physical Training, Personal Hygiene, Rations and Equipment of the Soldier, Activities of the Red Cross, etc. In the discussion of the new diseases which have arisen in the present world war, the latest information is given concerning Trench Fever, Trench Foot, War Nephritis, Shell Shock, and Gas Poisoning, while other diseases, as tuberculosis, meningitis, and the venereal diseases, are presented in the light of war conditions. The discussion of the newer diseases peculiar to war is accompanied by a comprehensive bibliography of the recent literature. Any good work on preventive medicine presenting the general principles of personal and community hygiene may be considered as a treatise on military hygiene, inasmuch as the fundamental problems are essentially the same for the soldier and the civilian; but Rosenau's one hundred pages on the special problems of military hygiene emphasize the present most important task of preventive medicine—the avoidance of disease among soldiers in camp. With this new section superimposed on the one thousand pages of the former editions including chapters on Sewage and Refuse Disposal by George C. Whipple, on Vital Statistics by John W. Trask, and Mental Hygiene by Thomas W. Salmon, the work becomes the most comprehensive, as it has always been the most authoritative, treatise on hygiene in the English language.

IF one should carefully excerpt and classify the editorial opinion of the polyglot press of Europe, somewhat after the fashion of the *Literary Digest*, one would have a kind of X-ray picture of the feelings of the various races and classes of Europe. It is exactly such an interesting picture which T. Lothrop Stoddard, the son of the famous lecturer, presents in his "Present-Day Europe: Its National States of Mind" (The Century Company; $2). It is the war psychology of all the European nations, except Switzerland, based on the testimony which the people themselves have expressed in newspapers and pamphlets. The value of such a study depends on the judgment with which the excerpts are selected. Mr. Stoddard's judgment is excellent. Where a quotation represents the state of mind of only one faction, he clearly indicates the fact or adds the view of an opposing faction. He has given his material coherence and unity by his discriminating introductory sketches and comments. He wrote while the United States was still officially neutral, and gives a more favorable and sympathetic view of parties and feeling in Austria-Hungary, Bulgaria, and Sweden than is generally current in America. Hence, also, his chapters on Russia and on Greece, written before the revo-

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lutions in those countries, lack actuality. But the book as a whole is valuable for the clearness with which it indicates some of the more important of the extraordinarily complex problems with which any European settlement bristles. It should be read by armchair theorists who would forthwith end Europe's anguish by a simplicist nostrum or formula.

THE need of a scholarly biography of Karl Follen has at last been met by Dr. G. W. Spindler, of Purdue University, whose thorough-going account of Follen's career, both in Germany and in this country, fills the larger part of the 1916 Yearbook of the German-American Historical Society of Illinois (University of Chicago Press). Although the author has not, apparently, been able to draw upon unpublished sources, the bibliography of printed material appears to be exhaustive. Readers who are chiefly interested in the growth and early influence of German culture in America will perhaps value most Dr. Spindler's careful exposition of Follen's philosophical opinions and religious views, while students of American history will be likely to turn first to the pages which deal with Follen's connection with the anti-slavery movement. Dr. Spindler is at much pains to show that while Follen accepted, in his early life, the theory that a moral end justifies the means, a critical examination of his connection with the Kotzebue murder acquits him of any responsibility for it. As to Follen's connection with Unitarianism, it is pointed out that as early as 1826-27 Follen was intimate with Channing; and Dr. Spindler agrees with John W. Chadwick regarding the predominant influence of Follen upon Channing's later thought, particularly the tendencies in Channing's preaching which were "deplored as transcendental." The interesting question how far Follen's anti-slavery views and activities were responsible for the severance of his connection with Harvard College is, curiously, relegated to a footnote (p. 223), and left unsettled. The remaining papers in the volume comprise, among others, a reprint of G. E. Engelmann's history of the first German settlement in Illinois, published at Heidelberg in 1837, and a study of the German element in Colorado, by Dr. Mildred S. McArthur, of Wells College.

PROF. L. W. SPRING has written "A History of Williams College" (Houghton Mifflin; $3 net) which is interesting, accurate, and if it seems to lack detail, has no superfluous burden of insignificant facts and meaningless anecdotes; it will hold its field alone, for no history of the college has appeared for many years, and its most exhaustive predecessor contains an intermixture of much historical matter upon Williamstown. The author has proportioned it in an unusual way. The history of the institution proper—of administrative methods, curriculum, buildings, enrolment, professors—is held within bounds which leave abundant space for an account of the college life of the more eminent alumni of Williams, and to a certain extent of their later careers. Thus in the long record of Mark Hopkins's administration, 1836-1872, there is a good analysis of Mark Hopkins's power over his students, an outline of the physical growth of the college, and a description of the teaching force, with an account of such special events as the celebration of the centennial of the death of Col. Ephraim Williams, in 1855, and the response of Williams students to the call of the Union in the Civil War; but the reader is likely to recall more prominently the pages upon Eugene Field, who was advised to leave college in 1869; upon E. P. Roe, another non-graduate, at whom no Williams man whose books have sold less than 1,500,000 copies can sneer; upon David Wells, the economist, and S. W. Dilke, the sociologist; upon Samuel Chapman Armstrong, founder of Hampton Institute; and, above all, upon J. J. Ingalls, whose fine but sarcastic oratorical style struck Samuel Bowles upon the latter's visit to his commencement, and James A. Garfield, who once gave promise of his future by electrifying his comrades with an oration upon Brooks's dastardly assault on Sumner. This plan of the book, justified by the fact that Williams for three-quarters of a century saw little real physical growth, but almost yearly graduated some man who later became distinguished, makes the narrative broad and interesting. We see the institution through the eyes of its keenest students, and see part of its service in their later achievement. Professor Spring has searched the widest sources for his information, and printed reminiscences, autobiographies, and biographies are prominent among them. On the other hand, some chapters in pursuing this plan have lost a good deal in coherence, for it is hard to follow alumni without following them afield.

OUR notice of two books dealing with the vexed question of the interpretation of history has been too long delayed. Prof. Frederick J. E. Woodbridge, whose volume entitled "The Purpose of History" (Columbia University Press) comprises three lectures given at the University of North Carolina on the McNair Foundation, emphasizes the view of history as a continuing process, in which what has happened is not only remembered and understood as fact, but is also completed. History, that is, so far as we are practically concerned with it, is the unfolding of the life of man; and its purpose, consequently, is not the discovery of some elusive secret or predestined end, but "a kind of life" which man's reason "enables him to live." Prof. Shailer Mathews, on the other hand, in his Noble lectures at Harvard on "The Spiritual Interpretation of History" (Harvard University Press), finds the "spiritual" elements in such things as the tendencies to progress in a developing civilization, the substitution of moral for physical force, the growing recognition of individual rights, and the transformation of rights into a new conception of social justice. Where Professor Woodbridge relies almost wholly upon philosophical exposition—an interesting analysis of the work of Herodotus is his only extended piece of historical illustration—Professor Mathews covers a wide range of historical incident, from primitive man, ancient Greece and Rome, and the beginnings of the Christian church to the Protestant revolt, the French Revolution, the enfranchisement of women, the labor conflict, and international relations. In a final chapter on "the spiritual opportunity in a period of reconstruction," the substance of which is pretty clearly foreshadowed by the argument which precedes it, Professor Mathews dwells upon the importance of Christianity as the religion most in accord with human progress, and upon foreign missions as a "great field of opportunity for the man who would help spiritualize a world movement."

IT was a happy thought which prompted the R. R. Donnelley & Sons Company to initiate, some years ago, a series known as the Lakeside Classics. Entirely the work of boys of the School of Apprentices of the Lakeside Press on the mechanical side, and issued annually as presents for the firm's patrons and friends, these little volumes—excellent

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specimens of bookmaking—are decidedly worth while on account of their content. Until last year, they had for their theme Chicago of the earlier day; but it has been wisely concluded to enlarge the scope of the series, so as to include certain aspects of the adjacent region's history, by reprinting narratives now scarce and making available in printed form original manuscript materials. The first fruit of this new policy is a reprint of the "Life of Black Hawk," dictated by himself in 1833, when in his sixty-seventh year, and issued from the press of Russell, Odiorne & Metcalf (Boston, 1834). It is edited with introduction and notes by Milo M. Quaife. Some have questioned the validity of Black Hawk's account of his life. The weight of scholarly opinion, however, now favors its acceptance as a serious historical narrative. The old warrior's statements may not always appear as they fell from his lips, for it should be remembered that he spoke in his native tongue, through an interpreter, and the process of translation and literary polishing may easily have impaired, to some extent, the accuracy of the reported narration. Although the book is of considerable value as a work of history, its principal merit lies, as Mr. Quaife points out, in the fact that "it illuminates, as with a flash of lightning, the viewpoint and state of mind of a typical representative of the vanquished race." The editing, which has been done by a trained historical investigator, establishes for the series a high standard. Moreover, the present volume contains what was entirely lacking in the others—a good index.

Notes from the Capital

John E. Wilkie

WHAT we hear from time to time of the activities of the Division of Investigation of the Department of Justice in hunting down German spies calls to mind the fact that in the war with Spain the country had to depend for such work wholly on the Secret Service Bureau of the Treasury Department, which was neither military nor judicial. As there had been no war for more than thirty years, the Secret Service which pursued traitors and tricksters during the sixties had passed out of existence, and the only provision of a similar character which Congress had since authorized was an organization for the suppression of counterfeiting. By general consent, however, this bureau had expanded its functions by degrees till they included the physical protection of the President and of foreigners of distinction visiting the United States. About the time of the outbreak of the Spanish War, John Elbert Wilkie, who was then chief of the bureau, got together a special force of trained men and set afoot a systematic spy-hunt which resulted in the capture of a number of clever enemy agents and the dismemberment of much hostile machinery. Among other things, he drove the notorious Lieutenant Carranza, one of the most dangerous of the mischief-makers, out of his convenient quarters in Canada, and seized his correspondence; he caught a particularly noxious scamp named Moore, who, expecting to be put to death by our Government, saved further trouble by committing suicide in prison; and he contrived to sever communication between this country and Spain more effectively than any of the old hands believed possible. How he accomplished these ends few persons knew; it was enough that he did accomplish them, and that they helped materially in bringing the war to its early close.

Wilkie remained in the Government service for the better part of sixteen years, and then left it to take the position of high responsibility he now holds in the Chicago Railways Company. His first summons from private life was due to two or three exploits as a reporter for a Chicago newspaper. One of these was an arson case. A grocery had been found on fire, and when the engines arrived the nearest hydrant refused to work, having recently been tampered with. The owner of the building, one Arbuckle, who lived in rooms behind the store, had gone out of town shortly before the fire; but the news had hardly got into print when he was back again and besieging the insurance agents for the redemption of his policies. Although this naturally aroused suspicion, the police were unable to find any evidence to connect him with the fire. Wilkie, however, would not rest till he had poked over the ruins pretty thoroughly. Among other odds and ends he came upon a partly burned photograph of Arbuckle, in the uniform of some fraternal order, obviously taken when he was much younger; and close scrutiny revealed the address of a studio in a small town in another State. Wilkie opened correspondence at once with the artist, and the portrait was identified as that of a man named Moan, who had deserted his family and disappeared a few years before, but of whom scant tidings had occasionally reached his former home from various distant places. With these clues in hand, Wilkie was able to trace the movements of the fugitive from place to place till, by piecing a number of fragments of information together, he had a fairly good story of the years of wandering. Then, without warning, he suddenly confronted Moan with the record, and startled him into making a clean breast of the insurance of the store and the incendiary operations, detail following detail in response to questions shot at him like bullets from a rapid-fire gun. Moan went to prison for a term of years, and Wilkie won a goodly renown in Chicago newspaper circles.

This hit was well matched by another in which Wilkie, still as a mere reporter with a detective nose, tracked an absconding bank cashier to Canada, and, after getting upon friendly terms with him, unexpectedly clamped a pair of handcuffs upon his wrists in the middle of the night in a hotel room where they were quartered, and, in the first flush of the surprise, drew from him a full confession of his theft and flight. The two incidents attracted the attention of Lyman J. Gage, then a prominent banker in Chicago; and when Mr. Gage became Secretary of the Treasury, one of his earliest acts was to send for Wilkie and put him in charge of the Secret Service Bureau.

One of Wilkie's chief assets in the work of hunting lawbreakers is the lack of anything in his appearance which suggests such an occupation. To look at him, you would not expect butter to melt in his mouth. There is not about him anywhere the most shadowy hint of the "Hist!-I-must-dissemble" atmosphere in which the popular image of an "old sleuth" is enveloped. Though he is coming uncomfortably close to sixty years of age, he looks about forty, with his fresh, boyish face, his bright red cheeks, his laughing eyes, his springy gait, his genial manner, and his natty style of dress. The secret is, of course, that he has never made a life business of running down offenders; what he has done in that line has been incidental to his other work, as a financier might take to photography or a schoolmaster to dancing. But with an observation naturally keen, and trained

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by a long newspaper experience, it is not strange that he fitted so well into the scheme of things in Washington during the war with Spain, and it would be fortunate if the Government could borrow him for a while in its present emergency.

In spite of his being no self-advertiser, Wilkie's fame spread so far at one time that visitors to the capital would ask to have him pointed out. A stranger entered his office one morning and said:

"Mr. Wilkie, I've heard so much about your wonderful power of divination that I want to test it. We are unacquainted; now, what can you tell me about myself?"

Wilkie surveyed him with a searching glance and pursed lips, then reached into a pigeonhole for a little notebook, which he consulted, presently lifting his eyes to say:

"You are James F. Robinson, of Davenport, Iowa."

The stranger gasped. "Anything else?"

"Oh, yes," consulting the book again; "you arrived here this morning by the B. & O. train from Chicago, and walked up to the Willard Hotel, where you are staying. You have your little boy with you."

"Well, sir," exclaimed the astounded inquirer, "this beats anything I was ever told about you! It is wonderful—positively wonderful! Now, please tell me: is all that information about me written in your book?"

"No," said Wilkie, "I'll be frank with you. In the present case I was guided, to a greater extent than you might suppose, by memory."

"By memory? Why, my dear sir, I can't recall that we ever met before."

Wilkie restored the book to the pigeonhole as he closed the interview with the smiling explanation:

"Doubtless not. But I came in to-day on the same train, walked up the Avenue close behind you, and couldn't help reading the name and address on your suitcase."

TATTLER

James Russell Lowell and "Il Pesceballo"

MOST American collectors of rare books are well acquainted with the little opera described in the following extract from a bookseller's catalogue:

(James Russell Lowell) Il Pesceballo, opera in un atto. Musica del Maestro Rossibelli-Donimozarti. 12mo. Cambridge: Printed at the Riverside Press, 1862. Original wrappers. $30.

It is based upon a once-famous ballad which recounts the unhappy adventures of a hungry man of restricted means, who ordered a single fishball, hoping against hope that bread might be added thereunto. As to the author of the ballad, there is no doubt. It was Professor G. M. Lane, who humorously elaborates a little mishap that had once befallen him. The libretto of "Il Pesceballo" is written in Italian, and it is accompanied by a delightfully humorous English translation—literary doggerel, so to say. As to the author of the Italian, there is no doubt. It was Professor F. J. Child, who has here given final form to an "Italian Opera" with which he had amused himself (and others) several years before, in Lenox, Massachusetts, during a college vacation. At that time the fame of the fateful fishball seems not to have reached the extensive limits of a later day. One might reasonably doubt whether it had passed from the precincts of Harvard College even to so remote a spot as Shady Hill, Cambridge. In any case writing, in 1854, to his classmate and life-long friend, Charles Eliot Norton, and mentioning the "opera," Child says: "It is called Il Pesciaballo (*sic*) and if you can make out the subject from the title, you are at liberty to do so." But now to the third point. Who was the author of the English translation issued with the Italian in the early sixties?

In the autumn of 1912 Mr. Thomas B. Mosher, of Portland, Me., issued a reprint of this little book, limited to fifty copies on Japanese vellum. It had already appeared in Mr. Mosher's *Bibelot* in November of the preceding year.

In both cases in introducing the reprint to his readers Mr. Mosher relied chiefly upon statements as to its origin that had appeared in a limited reprint, issued in 1899 by the Caxton Club for its members. The introduction to the Caxton Club reprint was written by Professor Charles Eliot Norton, who there says: "Having put his Italian verse into shape, Professor Child asked Mr. Lowell to revise it, and he with his quick wit at once dashed off an English version of it in imitation of the common absurd versions of the popular operas." With one possible exception, no other authority has ever been adduced for ascribing the English version to Lowell. Soon after Mr. Child's death, in 1896, excerpts from the English translation appeared in *Time and the Hour* (Vol. 3, No. 4, October 3, 1896), being there ascribed to Lowell. This contribution is unsigned, and I have been unable to learn who the author was, but, so far as I am aware, this is the first time that the name of Lowell was ever in any way connected with the play. Possibly the writer of that brief notice had consulted with Mr. Norton, who was an unrivalled repository of literary facts, and who was ever generous in rendering assistance to others; or, as to me seems more probable, Mr. Norton may have had that notice before him when he was preparing his introduction for the Caxton Club in 1899. In view of the long and close intimacy that existed between Child and Lowell, and in consequence of Lowell's ready wit, exemplified in his "Biglow Papers," the first series of which had appeared in 1848 to be followed by the second series in 1867, it would not be strange that at the least suggestion Lowell's name should be connected with such a work by a friend of both. The facts surrounding its original production had long been dimmed. Both "Il Pesceballo" and the second series of the "Biglow Papers" were associated with the Civil War. Both display delightful sallies of wit. Under such circumstances an originally vague surmise might easily develop unconsciously into strong belief.

The tradition of the immediate family has never associated the name of Mr. Lowell with "Il Pesceballo," either in its inception or in its final production, and so far as I have heard, no other friend, contemporary with the period of its appearance, has ever connected any one with it other than Mr. Child. In the course of some years collecting, I have been able to bring together a considerable amount of Pesceballoana, including several early letters. In none of the contemporary letters is Lowell ever mentioned, although in some cases numerous details of impending performances are outlined in letters from Child's own hand.

Only in recent times, following Mr. Child's death, is Mr. Lowell's name associated with his, and then by writers who are evidently surprised and are seeking some corroboration. Thus, as recently as 1908, Mr. S. Lothrop Thorndike,

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who took part in one of the early performances, writes to another performer of the period, Dr. S. W. Langmaid, and with evident surprise asks: "Did Russell Lowell do the translation of Il Pesceballo? I see that the newspapers say so." He goes on to say that he had vaguely associated the names of Child and Lane, which is easily accounted for, however, by Lane's authorship of the original ballad. In any case, Mr. Thorndike was unaware of Lowell's having anything to do with it, which, to say the least, would be strong presumptive evidence against it. No man was ever more generous in giving credit to others or more modest in claiming credit for himself than was Mr. Child. The following quotation from a letter of Mr. Child's, written in 1887, when Mr. Lowell was still alive, and cited by Mr. Mosher in his last reprint, to me gives final presumptive proof of authorship: "The libretto was a very slight affair. I should not care to have the Italian scanned by a native." We may rest assured that if the Italian had been revised by Lowell such a statement would not have passed Child's lips. We may also rest assured that the English translation, had it been from the pen of Lowell, would have come in for its due meed of praise. The onus of proof of the contrary rests heavily upon the shoulders of those who would believe otherwise.

G. C. SCOGGIN

Theories of the Theatre

Papers on Playmaking. Five essays. Published for the Dramatic Museum of Columbia University.

THE enticing form in which these publications of the Dramatic Museum of Columbia University are presented—with their handsome type, broad margins, and fine paper—lends an additional piquancy to the matter which they contain. This, if not often new, is generally of excellent quality. In the present set, the third of the series, the fourth paper, entitled "A Theory of the Theatre," is likely to prove most interesting to the majority of readers. It consists of selections from articles by Francisque Sarcey, the famous French critic, on the necessary conventions of the stage and certain principles of playmaking. These have been ingeniously welded together—presumably by Prof. Brander Matthews—into a consistent essay, fairly illustrative of Sarcey's views and critical methods. It repays study, even now, although many of the principles which he upholds long ago came to be regarded almost as axiomatic. Unquestionably his remarks concerning the unwisdom of any attempt to combine the comic with the tragic or pathetic in drama are in the main perfectly sound, but it is nevertheless true that genius has known how to employ this device with signal success, in illustration of character or as a means of intensifying an emotional contrast. But, of course, tragedy and comedy are distinct things. His observations on realism might have been written for the special benefit and instruction of some of our most advanced modern dramatists.

"How Shakespeare Came to Write 'The Tempest,'" which has the place of honor in the collection, includes a reproduction of Rudyard Kipling's often-quoted letter to the London *Spectator*, in which he suggested that Shakespeare may have derived his original idea from the yarns of a drunken sailor who had been wrecked on the Bermudas, and even ventured to identify the exact spot enlivened by the converse of Trinculo and Stephano. It is a brilliant bit of constructive guesswork well worthy of a permanent abode in libraries. It has prompted Ashley H. Thorndike to collate, in an interesting preface, various other speculations concerning the date and genesis of this immortal fantasy and to add one of his own, that Shakespeare was moved to undertake it by the romantic successes in the theatre of Beaumont and Fletcher. Possibly this guess is as good as any other. After all, it does not matter much whence or how the original suggestion came to the genius who so transmuted and glorified it.

The reputation of W. S. Gilbert is, doubtless, ample reason for the republication of any paper written by him at a period when he was already recognized as one of the leading English dramatists of his day, but, considering the fact that "A Stage Play" was a contribution to a comic annual and manifestly intended to be at least as humorous as instructive, it is scarcely fair to treat it, as William Archer does in an introductory preface, as a semi-serious exposition of the author's views concerning the process of playmaking or the true functions of a dramatist of the theatre. Most of it is sheer ridicule, but that part of it that urges the necessity of frequent dress and scenic rehearsals is the hardest sort of common and artistic sense. Fifty years ago, the old London Haymarket Theatre, always a comedy house, still had a stock company, but one that had fallen from its highest estate. At that time the only stock company in London, in the fullest meaning of that often-abused phrase, was that at Sadler's Wells. In that house there was no demand for plays written to suit the peculiarities and limitations of particular actors. It is unfortunate that Sir William Gilbert is no longer alive to take up a cudgel in his own behalf. What would he have said of the spelling with which he has been "deckt"?

"How to Write a Play" is made up of a batch of letters—by Augier, de Banville, Dennery, the younger Dumas, Gondinet, Labiche, Legouvé, Pailleron, Sardou, and Zola—which might have been collected to corroborate the verdict given in a notably sensible preface written by William Gillette. This, put concisely, is that if anybody knows nobody can tell. Certainly the authorities quoted, although many of them write entertainingly on the subject, have no prac-

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tical advice to offer to the aspiring dramatist. They tell what must be done, but not how to do it. The truth, of course, is that no system, without the requisite brains to use it, can be of any help.

In a fifth paper Professor Matthews, who has supplied valuable notes to all the others, discourses with full knowledge on existent Dramatic Museums in Europe, and with loving particularity upon his own institution at Columbia University, its literary and theatrical treasures, its needs, prospects, and possibilities. No man has a clearer appreciation of them.

J. RANKEN TOWSE

Finance

Indications

THE severe decline of Stock Exchange prices during the past two weeks, and the gloomy mood into which that decline brought the Wall Street community, have led to some new questions. Has our prosperity of neutral days gone by the board or not? If not, is it about to do so?

In ordinary times, experienced financial people base their judgment of the future on the course of things in several quarters. The stock market is one, because a rise or fall is likely to reflect "inside information." Iron production is another, because demands of consumers show what are the expectations of profitable activity in other industries. Along with these come the clearing-house exchanges, because the checks drawn on the banks show how much actual business is under way; railway earnings, for the same reason; bank reserves, because credit conditions, good or bad, are likely to be reflected there; export trade, because that shows whether the market for our own products will be enlarged or narrowed by conditions abroad; the foreign-exchange market, because that is in ordinary times the measure of financial opinion abroad regarding the outlook in America.

In 1915 and 1916, all these indices of prosperity pointed one way. Prices rose on the Stock Exchange. Iron production surpassed all precedent. Clearing-house exchanges reached figures far beyond previous records. Railway gross and net earnings presented a similar picture. Our export trade went to a previously unimagined total. Exchange on the great foreign markets—notably London, Paris, and Berlin—moved in our favor with a violence never witnessed in the country's history. The New York bank surplus of September, 1915, was double the largest surplus of any previous year. The now well-known business conditions of 1916 showed that these weather-signs had correctly foreshadowed the immediate future.

What is the case to-day? Stocks have certainly been declining. Measured by comparison with a year ago, iron production in September showed almost the first decrease since the spring of 1915. Export of merchandise from the United States, as reported for both July and August, decreased from the same month of the year before, and these were the first months to show such decrease since the autumn of 1914. Surplus reserves of the New York banks fell on the first of last month to $12,300,000, as against the $224,100,000 of 1915. Exchange rates on markets of the European belligerents are still heavily in favor of New York, but exchange on neutral markets has this month been moving so strongly against New York as to represent a depreciation of 25 to 30 per cent. on some of those markets. The only exceptions to this altered movement seem to be clearing-house exchanges and railway earnings.

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So far, then, as surface indications go, the barometer may be said to give an unfavorable indication. But it is when the particular causes at work in each of these separate fields are examined that the drawing of inferences becomes puzzling. Decline in the iron output usually means decrease of commercial demand; this time it has been owing to physical inability of the producing capacity to keep up the recent pace. Decrease in exports would ordinarily mean slackening of foreign demand for our products. But that is certainly not a cause at present. If we had shipping facilities enough to carry out the goods ready for export, the outside world would certainly take whatever we should send it.

The movement of neutral European exchange against New York is nowadays clearly understood as owing, not at all to a balance of trade or credits against us in our relations with those markets, but to their credit balance against London, which New York is settling because of its undertaking to support sterling exchange through our Government's immense advances of credit to England. Without that voluntary support, which is an evidence of our own economic strength, the neutral exchanges would unquestionably be moving in our favor. So, too, of our bank surplus, whose low figures have resulted from expansion of bank loans to support our advances of credit to England, without corresponding increase in cash reserves through the import of gold to which we are economically entitled. Evidently, these signs of the day are far from reflecting the same conditions which the same movement would ordinarily indicate. But do they, or do they not, equally mean reduction of economic power? From one point of view, they do; this country cannot engage in financing its allies on the present scale while conducting its own war preparations, and not feel the economic strain. From another point of view, the picture of our capacity for accumulating credits, of facilities in production for whose full release all the world is waiting, supersedes all other indications. But this consideration points to the longer rather than the immediate future.

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Summary of the News

THE most important events of the week have been those connected with the internal situation in Germany, and one, the divulging in the Reichstag of the fact that a mutiny occurred on some vessels of the German Grand Fleet seven weeks ago, has been sensational. The exact date was not revealed. Von Capelle stated before the Reichstag that "the Russian revolution turned the heads of some persons in our navy, and introduced revolutionary ideas among them. Their insensate plan was to recruit representatives on all the ships, to cause the crews to refuse to obey orders, to paralyze the fleet, and to force peace upon the country." Amsterdam dispatches amplify this by saying that the men of four battleships at Wilhelmshaven mutinied and imprisoned their officers, that on the Westfalen the captain was thrown overboard and drowned, that the crews landed and surrendered to soldiery, and that the cruiser Nürnberg was headed towards a Norwegian port by men who intended to intern her, but was brought back by destroyers. The Emperor is said to have proceeded to Wilhelmshaven and ordered one out of seven of the crews shot; but expostulation by the Chancellor resulted in commuting the sentence of all but three to imprisonment. The Minister of Marine told the Reichstag that "the combative force of the navy was not threatened for a single minute."

THE reasons which prompted this disclosure in the Reichstag were in part the existence of rumors which von Capelle characterized as "exaggerated"; in part the political necessity of bringing to bear something which would save the Government from the menaces of the Social-Democratic and Radical parties in the Reichstag. Dissatisfied with the assurances which Helfferich and others had given concerning the carrying on of political propaganda in the army, it appears that the majority in the Reichstag were on the point of forcing his resignation, and perhaps that of Michaelis himself. Von Capelle concluded his disclosure with the assertion that the principal agitator in the navy plot had conferred in the Reichstag building with Deputies Dittman, Haase, and Vogtherr, of the Social-Democratic party, and the temporary effect of this was to carry the Government through almost intact to the hurried adjournment of the Reichstag. The only member who has thus far lost his place is von Capelle himself, who has apparently been forced to proffer his resignation by the reaction from his revelations and by indignation at his charges against Reichstag members.

MEANWHILE, at the plenary sitting of the Reichstag October 9, Michaelis asserted that peace was impossible so long as Germany's enemies laid claim to any German soil or attempted to drive a wedge between the German people and the Emperor. He was followed by von Kühlmann, who stated that "the great question prolonging the struggle is not the future of Belgium, but that of Alsace-Lorraine. Great Britain, according to our information, has pledged herself to France that she will continue the fight for the restoration of Alsace-Lorraine, both politically and with her armies, so long as France desires to adhere to the programme of regaining these provinces. . . . So long as one German hand can hold a gun the integrity of the territory handed down to us as a glorious inheritance by our forefathers can never be the object of negotiations or concessions." These defiances were at once seized upon by the two chief British statesmen as texts for replies which would leave Germany in no uncertainty as to the British position. Lloyd George told a delegation in London on October 11 that no matter how long the war lasted England intended to stand by her ally till France redeemed her oppressed children from the foreign yoke. Asquith, addressing a war meeting at Liverpool, characterized von Kühlmann's statement as a clumsy attempt to sow discord between the British and French peoples, and demanded why the German Foreign Minister, who could be so boisterous and definite concerning Alsace-Lorraine, preserved such "unbroken but definite silence" regarding Belgium. He also pointed out that his skepticism regarding the Reichstag resolution on peace was justified by the succeeding events, for the months since its passage had been spent by the various German parties in endless squabbles concerning its real meaning.

THE progress of subscriptions for the Liberty Loan since the opening of the campaign has been slow, and special measures are being taken to hasten the sale of the bonds. The President has proclaimed October 24 as a "Liberty Day" on which the people should assemble in their respective communities and pledge to one another and the Government their fullest financial support. At the opening of the third week since the bonds were put on sale it was estimated that $358,000,000 daily was needed to absorb the maximum quota before the sale closed.

STILL further steps in the extension of the Government's control over business in this country are to be recorded. The President has issued a proclamation under the Food Control law by which, after November 1, all men or firms doing a business of more than $100,000 yearly in the manufacture, storage, importation, or distribution of foodstuffs are controlled by a license system operated by the Food Administration. All foods are thus brought under direct Government control, and it is hoped to stop completely the vestiges of hoarding, speculation, and profiteering. President Wilson has also issued an executive order under the Trading-with-the-Enemy Act by which a complicated new machinery is set up to administer that act, and to stop all enemy business in or with this country which can in the remotest way be of service to Germany or her allies. On October 15, as had been expected, all American coastwise or deep-sea ships of more than 2,500 tons were commandeered by the Government. Dr. Garfield has also issued certain orders of a minor sort to facilitate the equitable distribution of coal, the most important of which substitutes for the temporary complete embargo on shipments of coal to Canada by the Great Lakes a plan by which Canada will share in proper proportion with the American Northwest.

THE British and French attacked together on October 9 along a ten-mile front north and northwest of Ypres, both making a notable advance. The British drove the Germans from their last positions in the town of Poelcapelle, and pushed on for a considerable distance northwest of that place; along the Gravenstafel Ridge they carried their line to within 1,000 yards of Passchendaele. The French, operating north of Ypres on the left of the British, pierced the German positions to a depth of a mile and a quarter on a front of a mile and a half, taking the villages of St. Jean de Mangelaere and Veldhoek, with numerous blockhouses. On the next day it was reported that the Allies had taken about 2,100 prisoners, of which the British held 1,700. On October 12, despite heavy and almost unintermittent rains which turned the whole region into a semi-bog, the British resumed the offensive and pushed on to within 500 yards of the village of Passchendaele, at other points on a six-mile front advancing as much as 800 yards. The number of prisoners taken was about 750. Continued rains have limited further British operations to trench raids, some of them very successful; on October 15 in one raid 36 prisoners were captured and 200 Germans killed, and in another 12 prisoners captured and a number of Germans killed.

ON the eastern front the Germans have aroused alarm by effecting a landing on the island of Oesel, at the mouth of the Gulf of Riga, capturing Arensburg, the capital, and making preparations apparently for a descent in force upon Esthonia. Both sea and land fighting has been going on uninterruptedly; the morale of the Russian fleet appears good.

THE record of submarine sinkings of British vessels for the week ending October 10 was not so low as for the previous week, when only 11 over 1,600 tons and 2 below were sunk; but it was still low, being 14 over 1,600 tons and 2 under. The reduction in the American insurance rate for merchant vessels in the war zone has been followed by a reduction in the Norwegian rate, both being ascribed to the recent limitations imposed upon the submarine's effectiveness.

A UNION Government has been formed in Canada by Premier Borden, half of the portfolios going to Liberals and half to Conservatives; the Liberal additions, which include the present Premiers of Alberta and Nova Scotia, are thought to add so greatly to the strength of the Government as to make its return at the forthcoming general elections highly probable. Laurier, after hesitating whether to resign his leadership of what may be called the stalwart Liberals, who wish the application of conscription limited, if not indefinitely postponed, has determined to remain at their head until after the election.

SECRETARY LANSING made public on October 10 three messages exchanged between the German Foreign Office and Ambassador Bernstorff between January 1, 1916, and October 1, 1916, which convict the Foreign Office and the Ambassador of conspiring to destroy the Canadian Pacific Railway at certain points, to carry on sabotage in the United States and Canada, and to subsidize the Embargo Conference in an effort to "secure a majority in both houses of Congress favorable to Germany." In these messages the notorious Jeremiah O'Leary was mentioned as a "reliable but not perfectly discreet" man for a German agent.

THE registration in New York city for the coming Mayoralty election has reached a gratifyingly high figure, the total being about 695,000. Gov. Whitman has announced his support of Mayor Mitchel.

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